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HISTORY, TOPOGRAPHY, ANTIQUITIES, &c.  
OF  
EASTERN INDIA.

BOOK I.

DISTRICT OF PURANIYA.

CHAPTER I.

TOPOGRAPHY, SOIL, CLIMATE, RIVERS, LAKES, &c.

This district occupies the north-east corner of what is called Bengal; but it includes also a portion of the Mogul province of Behar. Its greatest length from Chumakhali to the boundary of Nepal is about 155 British miles, in a direction between south-south-east, and north-north-west, and its greatest breadth crossing the above line at right angles, from the source of the Nagor to the Dana river is about 98 miles. According to Major Rennell, its southern extremity opposite to Nawabgunj (Nabobgunge R.) on the Mahanonda, is in  $24^{\circ} 34'$  N. latitude, and its northern extremity extends on the same river to  $26^{\circ} 35'$ . Its eastern extremity on the Karnatya is nearly north from Calcutta, and from thence it extends to  $1^{\circ} 28'$  west from that city. It contains about 6864 square British miles.

The whole northern boundary, where the Company's dominions are joined by those of Gorkha, is irregular, and has never been well ascertained. The sub-division into Thanahs has been made with as little care as in Ronggopoor. Their jurisdictions are much intermixed, and of very unequal sizes, and population.

THE SOIL here in general is not so rich as that of Dimajpeer, and has a greater resemblance to that of Ronggopoor. The clay is in general stiffer than that of the last mentioned

district; but not so strong as in the former. In the parts of the district where the Hindu language prevails, a clay soil is called *Kabal* or *Matiyal*; but towards Bengal it is more usually known by the name of *Pangka*, which is peculiarly applied to the stiff mud, which the great river often deposits. In a few parts the surface is of a red clay; but the extent of such in any one division, except *Gorguribah*, being less than a mile, it would be superfluous to introduce it into the general table. In all the other divisions of the whole district it does not amount to above 5 or 6000 acres, and in *Gorguribah* it does not exceed seven square miles. The ordinary clay soil is not so light coloured as in *Dinajpoor*, although it is usually of various shades of ash-colour when dry; and of brown when moist. The black soil, which in *Ronggopoor* is called *Dal* (*Dol*), is seldom found in this district, and that only in marshes. I have not learned that it is ever found in digging wells, except as mixed with sand, which it tinges black.

The ash-coloured or brown mixed soil resembles much that of the western part of *Ronggopoor*, and a great portion of it towards the *Kool* especially, is very poor and sandy, and its productions are similar to those of the same kind of land in the above-mentioned district.

In most of the parts, where the Hindu dialect prevails, the mixed soil, if tolerably good, is called *Dorasiya*, and is usually divided into two qualities. Where very poor it is called *Bah* or sand, but this is far from being incapable of cultivation, and with manure and fallows might be rendered abundantly productive. In other parts the whole is indiscriminately called *Bahubard*, *Bahusir*, *Bahurundre*; but sometimes one or other of these terms is given only to the poorer parts, while another is applied to what is good.

Near the great rivers the soil of the inundated land undergoes rapid changes; the same field one year is overwhelmed with sand, and next year this is covered with a rich and fertile mud. This however, is often so irregularly applied, that in a field of two or three acres many spots are quite barren, while others are very productive. The changes in rivers, that have taken place in times of old, have produced in many parts of this district, as well as in most parts of Bengal, a similar intermixture of barren and fertile soils in the same plot. In these parts the intermixture is permanent, the cause

of change having for many ages been removed. In a few parts there is a very little red sandy soil; but too inconsiderable to deserve notice in a general table, or from the farmer.

On the whole the vegetation is less rank than either in Dinajpore or Ronggopore. The trees are in general small, and the reeds are of very moderate growth. Still however, in marshy places, these and the rose trees, and the Hijal (see trees, No. 36), give abundant shelter to destructive animals. In one small spot the naked calcareous stone is exposed on the surface, and is the only rock in the district.

On the whole the lands watered by the Mahanonda, and its branches, are by far the richest. Those watered by the Kosi, especially towards the north and east, are rather poor and sandy. Those near the Ganges have been very much neglected. At the two extremities these last are naturally fertile, and at the south-east part of the district are uncommonly favourable for the cultivation of silk. The whole banks of the Ganges in this district seem to be remarkably favourable for indigo.

**ELEVATION.**—In the northern corner of the district, towards the Mahanonda, are a few small hillocks of earth, and at Manihari, near the bank of the Ganges, is a conical peak of about 100 feet in perpendicular height; but these are altogether so inconsiderable, that in the Appendix they have not been noticed. The country on the whole is not so uneven as Dinajpore, and is somewhat lower, so that in this respect it nearly resembles the western parts of Ronggopore. The country is highest towards the north, and gradually sinks towards the Ganges.

The inundated land occupies about 45 per cent. of the whole, and where the soil is good, is tolerably well cultivated. In this portion I have included the whole, that is subject to be flooded from rivers; but on about three-quarters of this the floods only rise three or four times a year, and at each time cover the soil two or three days. On the remainder the water continues almost constantly for from two to three months. The proportion of clay free and sandy soil, that is found on this inundated land, will be seen from the Appendix, where will also be found an estimate of the proportion of each division, that is regularly inundated throughout the rains, or that is liable only to occasional floods.

Towards the banks of the Ganges the floods are so irregular, and are so apt to overwhelm fields with sand, that rice is little cultivated, and things which grow in the dry season, such as pulse, mustard, barley, wheat and millet, are the most common crops. The people there indeed live much on cakes made of pulse, and the poor seldom procure rice. In these parts the higher places of the inundated land admit of plantations of mango trees, which do not suffer from their roots being covered for a few days. A small ditch and bank, where the soil is good, renders such lands very favourable for the mulberry, which always suffers from being inundated; although the indolence of the natives frequently hinders them from adopting so easy a precaution.

In the low sandy land near the great rivers, the principal natural production is the Tamarisk intermixed with coarse grass. In a few parts however, there are low sandy lands, which produce a short vegetation. Near the Ganges, if the sand does not exceed one foot in depth, and has been deposited on clay (Pangka), this land produces very good crops of indigo, as will be hereafter explained, and is fit for nothing else. In the interior and northern parts the lowest lands are the richest, and winter rice sown broadcast seldom fails to be very productive. On those, which are occasionally flooded, a greater variety of crops are reared, and the finest kinds of rice are transplanted; but the crops are more uncertain, though in good seasons they are more valuable. On the banks of the Koel are some low lands called Sora, which produce a long grass, that is cut in the two first months of the rainy season, and is given to cattle for forage. The field being of a very light soil, is then ploughed twice, and is sown with rice. After heavy rains in the northern parts, the crops are often entirely drowned, owing to the water suddenly pouring down from the swelling lands into lower parts, from whence there is an inadequate outlet, a circumstance which can only be prevented by forming banks, to which the natives have paid little attention.

In the inundated parts the houses of the natives are exceedingly uncomfortable, although in some places better built than in the parts which are higher; but little or no precaution has been taken either to raise the ground by tanks, or to raise the huts on floors that resist the damp. The lands



except from being flooded amount to about 50 per cent. of the whole, and are partly clay, partly free, and partly sandy, as will be seen from the Appendix.

The high clay soil is not so stiff as in many parts of Dinaj-poor, nor is it so free and productive as that of Ronggopoor. It cannot be ploughed in the dry season, and requires an additional implement for breaking the clods. The finest parts are in the south-east corner, where it is in a most extraordinary degree favourable for the mulberry and mango. In other parts plantations are either scarce, or consist of mango groves reared chiefly on a poor soil, being intended more for show than use. This hard clay soil, where it has water, is valuable for transplanted rice; and in every part might become useful by rearing the Tal and Khajur palms, for both of which it is peculiarly adapted.

In favourable seasons, the high land of a mixed good soil is very productive of all kinds of grain, especially of the cruciform plants resembling mustard, which are reared for oil, and are the staple commodity of the district. The high sandy soil, although in general not so sterile as in Ronggopoor, is chiefly reserved for pasture. In many parts it is cultivated after a fallow, and yields especially vast quantities of the pulse, which by botanists is called *Cytisus Cajua*.

RIVERS.—Although the changes, which have taken place in the rivers of this district, since the time of Major Rennell's survey, have not been so important as those, which happened in Ronggopoor; yet they have been more numerous, so that the maps of the Bengal atlas are very little applicable to their present state. The changes, that have happened in remote antiquity, have in all probability, been exceedingly great; and this has been productive of a confusion in the nomenclature, that is to the last degree perplexing, and to this perhaps a considerable part of the difficulty of applying the maps of the Bengal atlas to the actual state of things, has arisen. Although I have ventured to give a map, in which I have endeavoured to lay down such alterations as I saw, or of which I heard, I cannot venture to place reliance on its accuracy, even as a rude sketch; but in the following account, both of the rivers and divisions, it will enable the reader to comprehend my meaning. I must once for all notice, that the geographical nomenclature, among the natives of this district,

is to the last degree confused, and when passing a market place or river, of five or six people, that you may ask its name, not two will probably agree in their answer. This subject naturally divides itself into three sections, from the three great rivers, by which and their dependent streams the district is watered.

**GANGES.**—The celebrated river Ganges derives its European name from a corruption of the word Gangga, which merely implies river, and is a term usually bestowed on it by way of excellence, for its proper name is the river of Bhagirathi, a holy person, by whom it is supposed to have been brought from the mountains to water Bengal. It in general forms the southern boundary of this district, although some detached portions are scattered to the south of its mighty stream. During the greater part of its course along the frontier, the opposite or southern bank is high and rocky; and the river seems to have a tendency rather to sweep the roots of the hills, than to wind through the northern plains. Various traditions indeed state, that formerly its course was more distant from the southern hills, to which it has since been gradually approaching, and appearances confirm the truth of these reports.

The Bhagirathi begins to form the boundary of this district, where it winds round the granite rocks of Patharghat, sixty-five minutes west from Calcutta, and in the latitude of  $25^{\circ} 20' N$ . The river there is confined within a narrow channel free from islands or sand-banks, and is almost a mile in width. At all seasons of the year it is navigable in the largest vessels, which the natives use, and which are of very considerable burthen, although they draw little water. A few miles lower down, where it in fact receives the Kosi, it spreads out to an immense size, and, including its islands, is from six to seven miles from bank to bank. A considerable change seems here to have taken place since the survey by Major Rennell, and it must be farther observed, that it is only the southern branch of the river, which is by the natives considered as the Bhagirathi. The channel, which bounds on the north the island Khawaspoor, is by the natives considered as the Kosi, and since the survey, seems to have enlarged itself by cutting away from that island, and by leaving its channel towards Kangragoh almost dry, so that, except

during the floods, boats can no longer approach that mart. Although there is a large communication between the Bhagirathi and Kosi at the east end of the island of Khawaspoor, the two rivers are still considered as separate, until they pass a smaller island; and they are only admitted by the natives to form the junction a little below Lalgola apposite to Paingti (Pointy R). This place is esteemed peculiarly holy, and is a special resort of the pilgrims, who frequent the river to bathe. Lalgola does not, however, receive its honours without dispute. In the progress, which tradition states the Kosi to have gradually made to join the Ganges by the shortest route, and which will be afterwards explained, various other parts lower down have obtained the name and honours of being the places of union between the two noble rivers, and still are frequented by great multitudes of the devout. The most remarkable is Kungri in the division of Gurguribah.

Below Lalgola the river, since the survey of Major Rennell, has made some encroachment on this district, but it is alleged, that since the era of tradition, it has on the whole approached much nearer the southern hills. It is said, that formerly its course was to the north of the small hill at Manihari, which no doubt, from the nature of its strata, communicates with the hills of Sakarigali (Siclyguli R), and on its north side is a large old channel; but whether this belonged to the Kosi, or to the Ganges would be difficult to determine. Nearly south from Manihari is a small channel separating an island from the northern bank. It is called the Maragungga, or dead Ganges, while another similar channel, a little lower down, is considered by the natives as a dead branch of the Kosi.

Below this, as represented by Major Rennell, are very large islands, which like those above are very irregularly and uncertainly divided between this district and Bhagulpoor, although they are entirely separated from the latter by the principal channel of the Ganges. These islands are bounded on the north by the old Kosi; but the channels, by which they are intersected, are now usually honoured by the name Gangga, and are considered as portions of the holy river, and the sacred place named Kungri, above mentioned, is on these islands near the middle channel. It seems to be the Cove of Major Rennell.

When Major Rennell made the survey, it would appear, that one of these channels was then called the Kosi; but this name is now lost somewhat higher up, and the channel, which bounds these islands towards the east, is now called the Burbigangga or old river. It has swallowed up a portion of the Kalindi (Callendry R.), as will be hereafter mentioned, although both the upper and lower parts of that river retain the name, and although this lower part is now a mere branch of the Ganges, that conveys part of its water to the Mahanonda at Maldeh. The Burhi Gangga is a very considerable branch, is navigable at all seasons, and the route, by which trade passes to Gorguribah and so up the Kalindi. Its depth however is more considerable than its width, which is inferior to that of many branches, which in spring become altogether dry.

Parallel to the Burhi Gangga, from the Lohandara downwards, there is an old channel, in many parts deep, in others cultivated; somewhere near the present course, and somewhere at a great distance. This also is called the Burhigangga. Some way below the islands it sends to the left a small branch called Chhota Bhagirathi (Bagrutty R.), which is revered, as equal in holiness to any other part of the sacred stream. On its bank near Sadullahpoor (Saidulheupour R. B. A. map, No. 15), is a great resort of pilgrims to bathe, and it is said to have been the place, where during the government of the Moslem kings of Gaur, the Hindu inhabitants of that city were permitted to burn their dead, a custom, that is still followed by their descendants, who bring the bodies of their kindred from a great distance. This Chhota Bhagirathi, in all probability, when the city of Gaur flourished, was the main channel of the river, and washed the whole of its eastern face. In the rainy season it still admits of large boats, but dries up in December. It runs east southerly for about 13 miles, and then receives a small channel from the Kalindi, after which it bends to the south, and runs along the west face of Gaur for about 13 miles. In this space it receives a small branch named the Tulai Gangga, which rises near itself, and is probably a part of its own channel, the connection of which has been interrupted. Soon after it rises the Tulai separates into two branches, of which the one, that preserves the name, runs east to join the Chhota Bha-

girathi, the other named Thutiya runs south to join the great river about 10 miles below.

Immediately below the old channel called Burhi Gange, the great river sends off a considerable branch called the Pagla, which rejoins the main stream immediately above the mouth of the Thutiya, and forms an island about 16 miles long. The whole of this is under the charge of the magistrate of this district; but 3 villages pay their revenue to the collector of Bhagulpoor. The Pagla is navigable in the rainy season for boats of any size; but in the dry season, although it has many deep pools, it retains no current. Below the Pagla some miles, the great river is very wide, and is filled with sands and islands mostly adhering to this district. Opposite to these it sends off two branches which go to Calcutta, and which retain the name Bhagirathi. The lower channel called the Songti Mohana was formerly the most considerable; but in the rainy season 1800 it was choked, and the only practicable passage was by the upper channel. Part of the island between these branches and the great river belongs to this district, and part to Nator. Below the Songti Mohana the great river loses the name of Bhagirathi, and the greater part of its sanctity.

Between the mouth of the Pagla, and where the great river leaves this district, the only marts are Motailgunj, Kansat, Pokhariya and Sibgunj. The second and last are considerable.

**THE Kosi AND ITS BRANCHES.**—Before proceeding to this great river, I may mention, that an inconsiderable stream named Dhemura passes by the N.W. corner of this district, forming for a little way the boundary between it and Tirahoot. It arises in the territory of Gorkha and passes into the last mentioned district, where I have had no opportunity of tracing it.

Kosi is the vulgar pronunciation, generally used by the people who inhabit its banks, and is probably the original name, which in the sacred dialect perhaps, for the sake of a derivation, has been changed into Kausiki. The river is said to be the daughter of Kusik Raja, king of Gadhi, a very celebrated person. Besides this nymph he had a son Viwamitra, who was a strenuous worshipper of Para-Brahma, or the supreme being, and rejected the worship of the in-

ferior gods, such as Vishnu and Sibi. On this account he received a power almost equal to these deities, and created several kinds of grain now in common use. He intended to have made men of a nature much superior to the poor creatures who now tread the earth. His were intended to live upon trees; but at the solicitation of the gods he desisted, when he had proceeded only to form the head, and from this is descended the cocoa-nut, as is demonstrated by its resemblance to the human countenance. Kausiki, although daughter of a Kahatriya, was married to a holy Brahman, a Muni named Richik, who, although a saint, seems to have been rather unreasonable, as he became very wrath with his wife for having born a son, that was fonder of fighting than praying, while his brother-in-law Kusik, although only a king, excelled even the Muni in holiness and power. The saint therefore prayed to the gods, and changed his wife into a river. Its magnitude will, I hope, prove an excuse for my having thus detailed its parentage, according to the information of my Pandit, from the *Shandha-Puran*. In geographical matters this work is considered as the highest authority, and its value and accuracy concerning these points may perhaps be appreciated by the above account, which does not differ much, in respect to probability, from other accounts that I have heard from the same authority.

The Koei descends from the lower hills of the northern mountains by three cataracts, or rather violent rapids; for I learn from undoubted authority, that canoes can shoot through at least the lower cataract, which is nearly 40 British miles north, and between three and four miles east from Nathpoo. Below this the breadth of the Koei is said to be fully a mile. From thence it proceeds south, winding round a low hill called Belka or Bhalka, after which its channel widens, and it comes to the Company's boundary 20 miles north from Nathpoo, about two miles in width, and filled with sands and islands. From the cataract to the Company's boundary the river is said to be very rapid, and its channel is filled with rocks or large stones, and is nowhere fordable; but small boats can at all seasons reach the bottom of the cataract at Chatra.

The Koei continues for about 18 miles to form the boundary between the Company and the Raja of Gorkha, the latter

having the eastern bank, and the former the western, while the islands, although they are of trifling value, have given rise to many disputes. During this space the river undergoes little change. Its course is more gentle, and is free from rocks or large stones, but it is nowhere fordable. The channel is about two miles in width, and in the rainy season is filled, from bank to bank; but contains numerous islands, which are covered with tamariks and coarse grass. In the dry season most of the space between these islands becomes dry sand; but there are always several streams: one is usually rapid, rather muddy, from 4 to 500 yards in width, and nowhere fordable; the others are shallow and clear, in many places being almost stagnant, which allows the mud to subside. Boats of 4 or 500 *mans* can frequent this part of the river at all seasons; but larger cannot pass in the spring, owing to a want of sufficient water. As such boats do not draw above 2½ feet, it might be supposed, that the river must be fordable, where they cannot pass; but so far as I can learn, the natives seldom or never attempt to ford the Kosi. They indeed say, that the bottom is very irregular, at one step they may have only three or four feet of water, and at the next they may have seven or eight, and that, the channel constantly varying, boats cannot find the way through the deeper parts. I am however informed by a very old European resident, that he remembers one year in which the people discovered a ford, which although very intricate, and chin deep, they preferred to using the ferry. This is a pretty clear proof, that in ordinary years the river is nowhere fordable.

From this account it will appear, that where both rivers come from the mountains, the Kosi is a more considerable stream than the Bhagirathi or Ganges, as this river is every year forded in several places between Haridwar and Prayag or Elahbad, where it receives the Yamuna. The reason of this seems to be, that all the sources of the Bhagirathi would appear to arise from the south side of the snowy mountains; whereas the Kosi, not only receives the drainings from a great extent of the southern side of these alps; but one of its branches, the Arun, passes between their mighty peaks, and receives the torrents which rush from their northern face. The Kosi, being near the mountains, is very subject to sud-

den and great risings and fallings of its stream, and in summer its water, even at Nathpoo, retains a very considerable coolness. On the 12th of September, although the river was then uncommonly low, I found its stream, in the evening, eight degrees of Fahrenheit's scale lower than the stagnant waters in its vicinity. Early in the morning the difference would, of course, be more considerable.

Soon after entering the Company's boundary, the Kosi sends to the right a small branch named Naliya, and about eight miles below again receives this stream increased by the waters of the Barhatti, which comes from the district of Saptari, in the dominions of Gorkha. In the dry season neither the Naliya nor Barhatti contain a stream, and they do not afford any convenience to commerce; nor on the Company's side of the Kosi, during the whole space, in which it forms the boundary with the Gorkhalese, is there any place of trade.

After both banks of the Kosi belong to the Company, the river passes to the south for about 30 miles, very little altered from the space last described. On its right bank it has the divisions of Diniya and Dhamdaha, and on the left those of Matiyari and Haveli. In Diniya it has encroached considerably on the right bank, and has carried away the mart called Diniya, from whence the division derived its name; but Nathpoo, including dependent markets, Sahebgunj, Rajgunj, and Rampoor, is a place of very considerable trade, and Ranigunj is a mart, from whence goods are exported and imported by this river.

At Sahebgunj there enters from the north a small river which has a course of 10 or 18 miles. In its upper part it is called Ghaghi, and in its lower it assumes the name of Rajamohan. On the former stands a mart named Kunahar; but it is only navigable, even in canoe, after heavy rains. In Dhamdaha and Haveli there is no mart on this wide part of the river; but in Matiyari there are several, Nawahgunj, Dumariya, Gurhiya, Devigunj, and Kharwayi. It must be observed, that below Devigunj the channel near the left bank, is very narrow, and in the dry season contains no water. It is therefore called Mara-Koi, and is considered now as a different river, which must be distinguished from several other channels of the same name.

From lat. 25° 55' southward, Major Rennell represents the



channel of the Kosi as much contracted, except towards its southern extremity; and in one place, where I crossed it, at Septamighat (Saturni R.) I found this to be at present the case. The river was about 1000 yards wide and free from islands; but contained many sands. The water in February was confined to one stream, about 400 yards wide, rather slow and turbid; but about 15 feet deep. On either side were large sandy spaces covered with tamarisks like the islands in the upper parts, and intersected by channels, which during the floods contain water. At Dhamdaha, a little higher, I found the character of the river exactly to resemble its appearance at Nathpoo, that is, it consists of a channel, about two miles wide, filled with sands and islands, and intersected by various channels, one of which was deep and wide. The most exact way, perhaps, of representing this river, would therefore be by a channel of from  $1\frac{1}{2}$  to  $2\frac{1}{2}$  miles wide, extending from where it enters the Company's territory to where it really joins the Ganges. In this space perhaps a fourth part is covered with reeds and tamarisks, and is sometimes disposed in islands and sometimes is contiguous to the bank; but the whole is changing every year, produces new islands, and joins some old ones to the continent. In the map, however, I have not ventured to alter the delineation of Major Rennell, except where I saw, or learned from a survey by Colonel Crawford, that alterations had certainly taken place.

The whole right bank of this part of the river, extending from lat.  $25^{\circ} 48'$  to its actual junction with the Ganges at Khawaspoor, is in division Dhamdaha, nor during that whole length is there any mart immediately on this side, although Dhamdaha is at no great distance, and the merchants there, during the dry season, embark their goods at the bank nearest them. The left bank is partly in Haveli, where there are two marts, Burhidhanghata and Ekhtiyarpoo; and partly in Goodware, where there are no marts. About seven miles above its actual junction with the Ganges, the Kosi receives into its right bank a small river called the Hirva. This arises from a marsh about three miles north-west from Nathpoo; but is there called Gadhi. This, after a course of about seven miles, is joined by a smaller rivulet called the Garun, which rises immediately south from Nathpoo. The

united streams assume the name of Hiran, which proceeds to the boundary of Dhamdaha parallel to the Kosi, from whence in the rainy season two channels convey a supply of water. The Hiran continues the remainder of its course, through the division of Dhamdaha to near its southern end, and winds parallel to the Kosi. About 14 miles from the boundary of Dimiya and 30 from its source is a mart, Dorha, to which, it is said, canoes can at all times ascend, and where, during the floods, boats of 1000 mase burthen can load. About four miles lower down are two other marts, Krishnapoor Rup, and Aligunj, where the river becomes still deeper. About seven miles lower down, Dhamdaha and the adjacent town Garel are situated, between it and the Kosi, on the two banks of a channel, which in spring is dry, and at both ends communicates with the Hiran. It also communicates with the Kosi, by a short channel, which in the rainy season, like the other, admits of boats.

A little below the rejunction of these channels the Hiran receives a river called the Nagar, which rises from a marsh near Virnagar, and has a course of about 18 miles in a direct line. About five miles from its mouth is a mart called Baraha, to which canoes can ascend in the dry season, and where in the floods boats of 1000 mase burthen can load. From its junction with the Nagar, unto where the Hiran falls into the Kosi, is about 17 miles in a direct line; but there is no mart on its banks. About two miles below the mouth of the Hiran the Kosi receives the Gagri (Gogaree R.), which comes from the district of Bhagulpoor, forms for a short way the boundary between that and Puraniya, and then passes east through the south-west corner of the latter. Within this district there is no mart on its banks.

About eight miles from the junction of the Gagri with the Kosi, but within the district of Bhagulpoor, the former river receives a branch named the Daus, which, during almost the whole of its course, forms the boundary between this district and Tirahoot (Tyroot R.). It rises from the southern extremity of an old line of fortification, which, after passing some way through the division of Duniya, terminates exactly at the boundary of the two districts. From thence the Daus winds along the boundary, parallel to the Kosi, until it reaches the southern extremity of Tirahoot, after which it fur

some way forms the boundary between Puraniya and Bhagalpoor; but near, where it falls into the Gagri, a corner of the latter extends across its eastern bank. In this district there is no mart immediately on its bank, but Belagunj stands about two miles east from it, and 80 miles from its entrance into the Gagri, and its merchants, in the rainy season, bring small boats so far; but in the dry season even canoes cannot enter. The river seems to owe its origin to drainings from the ditch of the works, which however, except towards its southern extremity, is totally dry in spring.

In giving an account of the Ganges I have already mentioned a tradition, which states that the Kosi on reaching the plain, instead of running almost directly south to join the Ganges, as it does at present, formerly proceeded from Chatra to the eastward, and joined the Ganges far below; and many old channels are still shown by the populace as having been formerly occupied by its immense stream, and are still called (Burhi), the old, or (Mara), the dead Kosi. The change seems to have been very gradual, and to be in some measure still going on; nor will it be completed until the channel north from the island of Khawaspoor has become dry or dead. Even at present three or four different routes may be traced by which the river seems to have successively deserted its ancient course towards the south-east, until finally it has reached a south or straight direction.

This tradition of the vulgar is not only supported by the above mentioned appearance, but by the opinion of the Pandits, or natives of learning, who inhabit its banks. These indeed go still farther, and allege that in times of remote antiquity the Kosi passed south-east by where Tajpoor is now situated, and from thence towards the east until it joined the Brahmaputra, having no communication with the Ganges. I know not the authority on which this is stated, whether it be mere tradition, or legend that has little more authority; but the opinion seems highly probable. I think it not unlikely that the great lakes, north and east from Maldah, are remains of the Kosi united to the Mahananda, and that on the junction of the former river with the Ganges the united mass of water opened the passage now called Padma, and the old channel of the Bhagirathi from Songti to Nadiya was then left comparatively dry. In this way we may account for the

natives considering that insignificant channel as the proper continuation of their great sacred river as they universally do, a manner of thinking that, unless some such extraordinary change had taken place, would have been highly absurd, but which, on admitting the above hypothesis, becomes perfectly natural. I have had no opportunity of finding any grounds for fixing the era of these great changes; nor have I access to any of the older geographical accounts of the vicinity which might enable me to judge how far such a situation of the rivers, as I have supposed, could be reconciled with them, or could illustrate points in these curious monuments of antiquity which are now doubtful. I have also much to regret that at present I have no access to the paper on the changes of the Kosi, which has been published by Major Rennell in the *Philosophical Transactions*, as it might probably have saved me from entering into a great part of the following detail.

From the above mentioned change no rivers fall into the Kosi from its left bank, at least below where it enters the Company's territory; but several branches separate from it, and the Mahanonda receives the various streams of the northern mountains, several of which in all probability joined the Kosi when its course was more towards the north and east than at present is the case. I shall now therefore proceed to give an account of the various branches sent off by the Kosi, many of which retain names denoting that formerly they were the channels which it occupied.

To commence with that branch which separates highest up from the Kosi, I begin at Chatra, and am told by a gentleman who has repeatedly visited the place that immediately below the third cataract a large channel filled with rocks and stones proceeds east by the foot of the hills. It is alleged by the people of the vicinity to be the original channel of the river. In the dry season it now contains no water, but during the floods has a small stream. I am apt to suspect, although I cannot speak decidedly on the point, that this has given origin to a river called Barhi or the old nymph, which enters the division of Matiyari from Morang seven or eight miles east from the Kosi. It is a very inconsiderable stream, and, after passing south-east for about three miles, divides into two branches.

That to the west called Sitadhar I consider as the chief, for at some distance below it recovers the name of Burhi, and the eastern branch called Pangroyan communicates with the Mahanonda, and shall be considered as a branch of that river. The Sitadhar, therefore, passing from the separation of the Pandayan about 10 miles in a southerly direction, and having about midway left Matiyari at some distance from its left bank, divides into two branches.

The branch to the west is inconsiderable, and soon after joins a small stream called the Dulardayi, which, arising from a marsh south-west from Matiyari, preserves its name after its junction with the branch of the Sitadhar, and at Maula-gunj, a market-place about 12 miles road distance south from Matiyari, admits of canoes in the rainy season. From thence it passes to the boundary of the division of Haveli, and so far boats of 200 *mase* burthen can ascend during the rains.

Some miles below this the Dulardayi is lost in the Saongra, which arises from a marsh about 10 miles south from Matiyari, passes south and east for a little way, where it is joined by another draining of a marsh called Vagjan. The united stream, after passing through a corner of Arariya, enters Haveli about 14 miles direct from Puraniya, and some miles lower down receives the Dulardayi. The united stream is much of the same size with the Dulardayi, and even in floods admits only of small boats.

About six miles north-west from Puraniya the Saongra sends off a considerable part of its water by a channel called Khata, which in January, when I crossed it, contained a pretty rapid stream. Below that the Saongra was almost stagnant. About four miles above Puraniya the Saongra receives from the north-east the drainings of a marsh which form a river named Garguda, into which during the floods, although it is of a very short course, boats of 200 *mase* burthen can enter.

A little below this the Saongra is much more enlarged by receiving the Burhi Kosi, a continuation of the eastern and principal branch of the Sitadhar, to which I now return. From its separation from the western branch it runs east towards the boundary of Arariya, and about midway, without any visible reason, assumes the name of Burhi Kosi, and is considered as the old channel of the great river, which con-

firm me in the opinion that the name Burhi, which is given higher up to the same river, is a mere abbreviation for the Burhi (old) Kosi. This old channel passes then for a considerable way through the south-west corner of Arariya, and enters Haveli. About 12 miles road distance from Puraniya it becomes navigable, for small boats, in the rainy season. Some way down, gradually increasing, it separates for a little way into two branches including a considerable island, in which there is a market-place. Soon after it joins the Saongra, and loses its name.

The Saongra is the vulgar name of the river. In the more polite dialect it is called Samra. Soon after receiving the Burhi Kosi it passes through Puraniya, and its dependent markets, where there is much trade, and even in the dry season it admits boats of from 50 to 100 muns, and in the floods it will receive very large ones.

A little below the town of Puraniya the Saongra receives the old channel of the Kali-kosi or black Kosi, a river that will afterwards be described. This old channel retains its original name, although in the dry season many parts contain no water, and others become vile marshes, that infect the air of the part of Puraniya inhabited by Europeans, which is situated between it and the Saongra. In the floods, however, it becomes navigable, and a considerable trade, especially in cotton, is conducted through it.

Six or seven miles below Puraniya, at a mart called Raji-gunj, the Saongra unites with the principal channel of the Kali-kosi, before mentioned, and loses its name in that of the Kali-kosi, which I shall now proceed to describe.

About a mile or two south from the boundary of the Gorkhasee dominions the Kosi sends from its left bank a channel which is called the Burhi or old Kosi, and in the dry season contains no water. After running to no great distance east it receives from Morang a small river called Geruya, which loses its name, although in the rainy season it serves to float down timber. The Burhi Kosi, from where it receives the Geruya, flows south, parallel to the great Kosi, and very near it. In one part, by separating into two arms, it forms an island. About the boundary of Haveli it changes its name to that of Kali-kosi, usually pronounced Karikosi by the natives, whom the Pandit of the survey accuses of not being

able to distinguish between the sounds L and R, a defect that seems to me pretty universal in India, and no where more common than in Calcutta, his native country.

Some miles below, where it assumes this new name, the Kali-kosi is joined by another river, which comes from Morang a little east from the Geruya, and continues its course all the way parallel and near to the river which it is to join. Where it enters the Company's territory this river is called Kajla. Some miles south from the boundary the Kajla, which in the rainy season admits canoes, divides into two arms, that include an island where there is a market-place. The western arm retains the name, the eastern is called Nitiyadhar. On their reunion the stream assumes the name of Kamala, and joins the Kali-kosi far below.

The united stream, passing some miles south, receives from the Saongra the above mentioned branch called Khata, and soon after sends back the old channel lately mentioned, which still is called the Kali-kosi, but does not deprive the present channel of its name. This proceeds south and east, as I have before mentioned, to receive the Saongra, on the boundary between Haveli and Sayafgunj.

Immediately before the junction of the Saongra with the Kali-kosi the latter sends off an arm, which is called little (Chhoti) Kali-kosi, and which, having passed a considerable way through Gondwara, rejoins the greater arm, but the lower part of its course derives its name Syamapoor from a neighbouring market-place. In the rainy season it admits of boats carrying 200 *manus*.

The eastern branch, which retains the name of Kali-kosi, serves for a considerable way as a boundary between Sayafgunj and Gondwara, and from the former receives a small river called Bheema, which arises from a marsh in Haveli, and after a short course there divides into two branches. The western retains the name and joins the Kali-kosi, after having separated into two arms, which reunite. In the rainy season small boats can ascend this branch, but it has no mart on its bank.

The eastern branch is smaller, and is called Kamaleswari, having probably, at one time or other, had a communication with the Kamal of the northern part of the district. After

winding south for about 30 miles it receives a branch of the Panar, which leaves that river by the name of Ratoya, but soon changes this appellation for that of Manayen. This small channel has a course of about 12 miles, and by the way has a communication with the Phular by a creek called Ballyadhar.

For the next 10 miles the Kamaleswari winds towards the east, but in the lower part of its course it is called the Kankhar. The Kankhar divides into two branches. One runs east, and retains the name for a little way, until it receives the Phular, when it resumes the name of Kamaleswari, but this is immediately lost in the title Kalapani, which it retains for a few miles, until it joins the Ghoga, and then takes the name of Kalindi, to which I shall again return.

The Phular has been already mentioned as communicating twice with the Kamaleswari. It arises from the lower part of the Panar by the name of Maniknath, but, on joining with the drainings of a marsh called Gyanda, takes that name. Soon after it sends to the left a branch called Kankhar, which has no sort of communication with the river of that name lately mentioned, but joins the Ghoga, and in the rainy season admits of small boats. Azimnagar is a small mart on its bank.

After sending off the Kankhar the Gyanda takes the name of Haranadi; but very soon receives the drainings of a marsh called Gidhari, and after sending the Ballyadhar to join the Manayen, as above mentioned, it takes the name of Phular, and runs south, 14 or 15 miles, to join the eastern branch of the Kamaleswari, as lately mentioned.

The right branch of the Kamaleswari turns almost straight west, and for some way is called Gangrel. It is then called Kodalkati, Hatgachhi, and Kharhareya; but just before it enters the Kali-koi at Kasichak, it resumes the name of Kamaleswari, and contains, or is supposed to contain, nine deep pools, which are sacred.

Immediately west from the town of Sayefgunj on the left bank of the Kali-koi, is Ranigunj, a Ghat or landing place, which is a kind of port for that town. In the rainy season large boats pass, but in the dry goods are usually sent down to the mouth of the river on floats, as is the case everywhere from Paraniya downwards. These floats are constructed of



bamboos on two canoes, are called *Singri*, and each carries about 100 *mans*. The passage is very tedious.

Soon after the reunion of the two arms of the *Kali-kosi* it enters the division of *Manihari*, and here the people sometimes call it *Seongra*, in order to occasion less confusion with another *Kosi*, which they have, and with which it unites near *Nawabgunj*, a place of some trade.

This other river is called the *Burhi*, or old *Kosi*, and passes *Kangrhagola*. It will be hereafter described.

From *Nawabgunj* the *Kali-kosi* runs southerly to *Kasichak* or *Bhairavgunj*, near which it has a communication with the *Ganges*, and receives the *Kamsalewari*, as I have before described. Although the communication with the *Ganges* is here so wide, as might justify us in stating, that it was here joined by the *Kali-kosi*, this is by no means admitted by the natives, who allege, that it passes behind a large island, as I have mentioned when describing the *Ganges*. It is now supposed to terminate at *Gorguribah*; but in the time of Major *Rennell* the name was continued to a passage, that intersected the large islands, by which this part of the *Ganges* is filled. In this part of its course is *Bakurgunj*, a considerable mart. At *Gorguribah* the *Kali-kosi* communicates with the *Kalindi*, and a branch of the *Ganges*, which would appear to have cut away part of the last mentioned river, of which I shall now proceed to give an account.

The name *Kalindi* first appears, as I have lately mentioned, at the union of the *Kalapani* with the *Ghoga*. The former has been already described. I shall now give an account of the latter.

The *Ghoga* arises from the right bank of the *Mahanonda*, a little above where it divides into two branches. It is navigable at all times for canoes, and in the rainy season large boats can ascend it. A few miles below it communicates with the *Kankhar* by a small channel, and then winds towards the south and east for about ten miles. On this part are *Tulnahatta* and *Kolabarat*, two small marts. Then it sends off a small channel called *Baramasiya*, which about its middle passes through a marsh called *Dhamikaji*, that communicates with the *Mahanonda* by a small channel named the *Bamei*. The *Baramasiya* joins the *Kalindi* a little below *Gorguribah*.

After sending off the Barumsiya, the Ghoga turns to the west, and soon is joined by the Kanhar, as before described. It then winds very much for six or seven miles, until it joins the Kalapani, and assumes the name of Kalindi.

The Kalindi is not wide, but is very deep, and a very considerable trade is carried on at Gorguribah and the adjacent markets, which I consider as forming one town. A little below this a branch of the Ganges called Gangga Pagla or Burhi-Gangga has swept away a part of the Kalindi. The remainder separates from this branch of the Ganges, about three miles from Gorguribah, and runs with a very winding course, for about 17 miles, to join the Mahanonda opposite to Maldeh. In the way it has a communication, by two small creeks, with the west branch of the Mahanonda, and with the Chhota-Bhagirathi. On this part of its course is a considerable mart named Miradpoor, to which boats of any size can pass until November, but in that month the navigation usually ceases, although this part of the channel is very wide.

Near the northern boundary of Gondwara the great Kosi sends from its left bank a small branch called the Barhandi, which soon after divides into two branches, the Barhandi, and dead (Mara) Barhandi. This last seems to have gone past Gondwara to the north, and to have joined the Kalkosi by a channel called Ghagri, which at its east end has now been entirely obliterated, and the Mara Barhandi returns its water to the other arm by a channel, called Bhojsta, in the upper part of its course, and Nusiya in its lower, on which Gondwara is placed. In the rainy season boats of 400 *man* can pass through the Mara-Barhandi, and those somewhat larger can pass through the other arm. The reunion takes place a little south-west from Gondwara, and from thence the Barhandi turns south and west, and rejoins the Kosi opposite to the mouth of the Ghagri.

About two miles lower down the Kosi sends off a branch called Kosprasad, which runs easterly to Kangriagola. In the time of Major Rennell this would appear to have been a wide arm of the Ganges, which surrounded a large island north from Khawarpoor; but now in the dry season it is wholly unavigable, and in the flood boats of more than 500 *man* cannot reach Kangriagola. At this place the Kosprasad divides into two branches. The one retains the name,

and passes to Lalgola, the port of Kangrhagola on the Ganges, or on the Kosi as the natives will have it. The other branch runs east. At its western end it is called Ganggepanth, and it has on its bank Kantanagar and Bhanwani-poor, two marts for the exportation of goods. Boats of 500 *man* can pass through in the rainy season. At its eastern end this river assumes the name of Burhikosi, and as before mentioned joins the Karikosi or Saongra at Nawabgunj.

About two miles south from the upper end of the Kosi-prasad, the great river actually joins the Ganges; but, as I have said before, this is not admitted by the natives, who call the branch on the north of Khawaspoor the Kosi, and that on the south side of the same island is called the Bhagirathi. On this part of the Kosi stands Lalgola, a place of some trade, where a good many boats are built, and where the ferry on the great road from Purniya towards Bhagal-poor, Bardhaman (Burdwan R) and Moorsshedabad is situated. The passage, although protected by the two islands, which separate the two mighty streams, is very wide and dangerous, and a ferry some miles lower down would be much shorter and safer, but then the land there is so low as to be flooded, to a great distance from the banks, for several months in the year.

*The Mahanonda.*—In my account of Dinajpoor and Rang-gopoor, I have already described part of this river, both towards its upper and lower ends, where it forms the boundary between these districts and Purniya; but a great part of its course is entirely within the country of which I am now treating.

From the north-east extremity of Purniya, for between seven and eight miles, the Mahanonda forms the boundary between this and Purniya, and has been already described. After this, the Mahanonda has this district on both its banks, and for about 20 miles runs between Bahadurganj and Udhraih, but does not form the exact boundary the whole way; some parts of Udhraih being on its right bank. About five miles below, where both sides begin to belong to this district, the Mahanonda receives a river, at least as large as itself. This rises from among the mountains of Bikim, and having passed the Gorkhalese fortress of Hangkongyar, where it is called Balakongyar, it enters this district, assumes the name of Be-

lusan, and separates Bahadurgunj from Udhraï for the whole length of its course. The people, whom I consulted, differed widely in their accounts of this river. Some said, that like the upper part of the Mahanonda, it did not admit of navigation; but others alleged, that in the rainy season boats of 250 *manas* burthen could ascend it. Opposite to where it enters, the Mahanonda sends off a small arm, which surrounds a market place, and then rejoins the principal stream.

About eight miles below the mouth of the Balasan the Mahanonda receives, from the same quarter, a river called Chengga, which was said to be as large as the Balasan, and in the rainy season to admit of small boats. This, however, I think liable to the same doubt, as the account given of the Balasan.

Opposite almost to the mouth of the Chengga is a considerable mart named Kaliyagunj. The Mahanonda there has a channel of about 400 yards wide with high banks, which it does not overflow. In the dry season it contains a broad clear stream, which admits of large canoes, on which are constructed floats, that at all times can transport 80 *manas* of goods.

Some way below this the Mahanonda receives by 2 mouths, distant about two miles, a river called Buridanggi, which though small contains a stream at all seasons. This also is said to be navigable, during the rainy season, up to the very frontiers of Marang, from whence it comes. This, however, from its appearance in January, I should suppose a mistake.

From the boundary of Udhraï, the Mahanonda passes for about 22 miles, chiefly through Krishnagunj, but in one small corner it reaches Bahadurgunj, and has on its banks Dewagunj, a mart from whence some trade is conducted. Large boats are said to be able to ascend in the rains, and small ones of 200 *manas* burthen at all seasons, and where I saw it, in this part of its course, it seemed to be considerably larger than at Kaliyagunj.

In this part of its course it receives two rivers, the uppermost, from the right, named the Doonayi; the other, from the left, named Dangh.

The Doonayi is said to come from the lower hills subject to Gorkha, and soon after entering the plain is said to separate into two arms, of which that to the west preserves the

name, and enters the Company's territory as a stream useful for floating down timber. At no great distance from the boundary it is rejoined by the eastern branch called Mecho. The united streams seem to be more navigable than the upper part of the Mahanonda, although its channel is neither so wide nor deep. I found many timbers scattered on its banks, and some large boats were lying in it ready to be loaded at the commencement of the floods. From the size of this river, I suspect, that in Morang it receives some addition of water from the Kankay, which is a river far more considerable than the Mahanonda.

The Dangk, which enters the Mahanonda from the east, arises in the north-west corner of Ronggopoor, and after running about seven miles through Udhraill, receives into its right side another small stream called the Berang. This comes from the same quarter, and has high steep banks. In the dry season both are rapid clear streams. In the rainy season they admit canoes. The united stream passes thirteen miles more through the division of Udhraill. Where I crossed it, in this space, it might be 50 yards from bank to bank. The water was about two feet deep, and filled the channel from side to side. The current very slow.

At the boundary of Kriahnagunj the Dangk receives from the left a very large channel, which is called Burhi, or Sukha Changolayi, which arises near the source of the Dangk, and appears from the sands, it has left, to have been once a large river. It probably may at one time have brought the waters of the Karatoya this way, as its source is very near the present channel of that river. Immediately on entering this district from Ronggopoor, the Changolayi sends a branch, which communicates with the upper part of the Dangk, and then continues its course parallel to that river. In the dry season it contains no stream, and in many parts is cultivated.

From the boundary of Udhraill the Dangk winds through Kriahnagunj for about 15 miles, without including turnings, and has on its banks Kharkhari, a mart to which boats of 400 muns can ascend in the rainy season.

Immediately after leaving Kriahnagunj, and entering Dulgunj, the Mahanonda divides into two branches, the western of which contains a stream in the rainy season only, and is called Sukha Mahanonda. In the rainy season, how-

over, boats of 400 *man*s can pass. This dry arm runs parallel to the present channel for about seven miles, and, before it rejoins, sends a branch to communicate with the Kankayi.

Immediately below the rejunction of this dry channel another is formed from the same side of the river, and surrounds Thanah Dulalgunj, dividing into two branches. The chief branch of the Mahanonda at Dulalgunj, which is a very considerable mart, admits of small boats at all seasons, and of very large ones in the floods; but the navigation is very troublesome.

A little way below Dulalgunj, the right bank of the Mahanonda, receives a great addition from the Kankayi. This addition is by far the most considerable river between the Tista and Kosi, as all accounts agree that it reaches the mountains covered with perpetual snow, and some even allege that its sources are in Thibet, beyond the highest peaks of Enodua. It enters the division of Bahadurgunj as a stream useful for floating down timber, and which in the rainy season admits small boats. As I have before mentioned, I suspect that a great part of the water of this river passes in Morang by some channel, and joins the Deonayi, which by its union first renders the Mahanonda considerable.

Soon after entering the Company's territory, it sends to the right a channel called Mara, or dead Kankayi, which, however, admits of small boats in the rainy season. The Marakankayi, which seems to have been the great Conki of Major Rennell, rejoins the principal channel, after a separation of about 25 miles, in a direct line; but in that space it also is divided into two arms, that rejoin. The eastern of these is very inconsiderable, and passes Bahadurgunj, a place of some trade. This channel is called Guna. The west and principal channel receives from Morang a small stream, called Kharra.

The principal Kankayi, after having sent off the dead channel, passes a little way south, and then receives from the left a small river, which does not admit vessels of any kind, and comes from Morang. A little south from the mouth of the Berrang, the Kankayi receives a river of the same name and size, but which, to distinguish it from the other, is called Chhota, or little, and Buri, or old. This, I have no doubt,

is formed in Morang by a separation from the other branch, and it is no doubt the little Conki of Major Rennell, which, by the junction of the eastern branch of the western arm, has become the principal channel of the Kankayi. These numerous subdivisions of its channel, while in the plains of Morang, will account for this great Alpine river making so small an appearance in our maps. This small or old Kankayi, as it comes from Morang, serves to bring timber from that country. In the dry season, I found in its mouth several boats waiting for a cargo, and several floats of timber.

From the mouth of the Burhi-Kankayi, downwards, the Kankayi at all seasons admits boats of 300 *mans* burthen, and in the floods it will receive those carrying 1000 *mans*. On this part of its course is a mart, called Kuti. A little below, where the two arms of the chief Kankayi re-unite, the stream is joined by the Ratoya, of which I now shall give an account. The river now in question is called Mara, or dead Ratoya, and must be carefully distinguished from the Bahi, or running Ratoya, which is placed farther west. It comes from Morang unfit for navigation of any kind, and some way below receives from the same quarter, and from its west side, another small stream, the Krishnayi. Farther down, and from the same side, it receives the Loneswari, which rises from a marah in Bahadurgunj, and in the rainy season becomes navigable for canoes. A little way below this it receives a river from the east side. This is called Kamal, and comes from Morang, and in the rainy season is navigable with canoes, serving to float down timber. The Ratoya then runs straight south to join the Kankayi. In this distance, which is about 10 miles, are Majkuri, Sohandar, and Simsua, marts for the exportation and importation of goods. In this part of its course canoes can ascend at all seasons, floats of timber descends even in the dry season, and in the floods boats of 800 *mans* burthen can navigate its channel, which is deep, though narrow.

A little below the mouth of the Mara-Ratoya the Kankayi receives from the west also a small river, named Dae, or Baraya, which arises on the boundary between Bahadurgunj and Arariya, and continues to separate these divisions, until it comes to the boundary of Duhlgunj, through which it passes some way. It is nowhere navigable.

From the mouth of the Das to the junction of the Kankayi with the Mahanonda, is about 10 miles. In this space the Kankayi receives the channel from the Mara Mahanonda before mentioned, and immediately afterwards divides into two arms, which re-unite before it joins the great Mahanonda. The west branch is dead, and is called the Mara-Kankayi.

The next branch of the Mahanonda, which I shall mention, enters the Company's territory from Morang, in the division of Bahadurgunj, and is there called the Bahi, or running Ratoya. There seems to be little doubt but that it is a newly-formed channel, which now conveys most of the water of the Mara-Ratoya, and cuts off several other rivers. I am apt to suspect that this also is a branch of the Kankayi. In the rainy season it admits canoes, and brings down floats of timber.

Soon after entering the Company's territory, the Ratoya receives from the west a small river, named the Lona, which seems to have been cut off by the new Ratoya, and its lower portion now forms the Lonerwari before mentioned as a branch of the Kankayi. Near the junction is Sisaugachhi, a small mart. The Ratoya, a little below that, enters the division of Arariya, and some way below receives from its right another small channel, named Jogjen, which comes from Morang, but, in the dry season, is rather a marsh than a river.

Immediately below the junction the Ratoya increases a little in size, and in the rainy season admits boats of 300 mams burthen. A little way lower down the Ratoya receives from its right another marshy channel named the Biri, which is a branch of the Barka.

A few miles below this, near a mart named Vaghmare, the Ratoya, without any evident reason, changes its name to Pangroyan a name which we shall afterwards find towards the north-west; but the channel in its progress towards this place has been obliterated, and intersected by several streams. At this mart during the floods, the Pangroyan admits boats of 300 mams.

Towards the boundary between Arariya and Dulalgunj, the Pangroyan receives a small river named Kathua, which rises from a marsh near Arariya, and in the rainy season admits small boats for a little way. The Pangroyan runs for a very



considerable way through Delalgunj, and joins the Mahanonda by two channels, the upper of which in the dry season has become dead. From the lower of these two mouths an old channel extends behind Nawabgunj, a mart, and is considered as a dead branch of the Pangroyan. It joins with a small but pretty deep channel called the Phyla, which arises from a marsh communicating with the Pangroyan, and which, after dividing into two arms that re-unite, falls into the Penar; but where the dead Pangroyan joins it, this river loses the name Phyla, and assumes that of Pangroyan. The western branch of the Phyla is called the Deonayi, a name with which we met far to the north and west.

A few miles below the mouth of the first mentioned Pangroyan the Mahanonda receives a pretty considerable river, which undergoes many changes of name. I shall begin with its most westerly branch.

In my account of the Kosi, I have mentioned that a river called the Burhi, which I suppose to have been a former channel of the Kosi, enters the division of Matiyari from Morang, and soon after divides into two branches. The one which runs to the east, is named Pangroyan, and I suppose once communicated with the river so now called, that I have just now described, but at present the channel of communication has been interrupted. This Pangroyan is an inconsiderable stream, and in its course eastward soon receives a small supply from the Songta, which arises from the lower part of Morang. Soon after proceeding farther east, it is very much enlarged by receiving the Rajayi, which comes from the hills of Morang, and admits canoes at all seasons, and boats of 500 *muns* burthen in the floods. The united streams under the name of Pangroyan, soon after enter Arariya, and receive another petty river named Bahaliya or Lohandara, which in the rainy season admits floats of timber, and communicates the name for five or six miles, when it is swallowed up by the Bakra.

The Bakra comes from Morang, and after crossing a corner of Matiyari, passes through Arariya to receive the Lohandara. In this space, even in the fair season, it admits boats of 50 *muns* burthen, and of 400 *muns* in the floods, and it sends off the Beri to join the lower Pangroyan, as before described. The united stream of the Lohandara and Bakra is by some

called Bakra, and by others Pangroyan, and in the rainy season admits boats of 1000 *mans*, while at all seasons it can be navigated by those of 100. On its bank is a mart called Bochi.

Some way below Bochi this river receives from the west a small stream, which arises from a marsh and is named Balakongyar, or Kagiya, or Trisuliya. After the junction of this petty stream the river is most commonly called Balakongyar, but it is also known by the name Lohandara, and retains these names through the remainder of its course in the division of Arariya. After leaving this, and running for about 24 miles between Haveli and Dulalgunj, it joins the Mahanonda. In some places it forms the boundary between these divisions, in others, irregular angles of these jurisdictions cross the channel. Here is Ekamba, a considerable mart. The names given to this part of the river change in a manner that is very inexplicable. As it enters Dulalgunj, it is first called Lohandara. It then is called Panar. At Belguchhi it is again called Balakongyar. A little way below it is called Pichhli, and where it joins the Mahanonda it is called Baurta. Even the natives seem to be perplexed by such numerous changes, and apply these names with great confusion. In the dry season boats of 500 *mans* can ascend this part of its course. From this part of the river now described, as well as from the lower part of the Mahanonda, several small branches are sent towards the right, but these have been already described. I shall therefore proceed to give an account of the branches which the Mahanonda receives from its left.

From opposite to Dulalgunj the Mahanonda sends off a dry arm named the Burma Mahanonda, which some miles below rejoins the stream. About four miles below the mouth of the Panar, the Mahanonda receives the Sudhano, which arises from a marsh, about 10 miles in a direct line north-west from Krishnagunj, and is there an inconsiderable stream. About two miles from Krishnagunj it receives a rather larger stream called Rumjan, which arises from a marsh rather farther north than the source of the Sudhano, and in the rainy season admits boats carrying 100 *mans* to Kotobgunj, a mart on its bank opposite to Krishnagunj.

From its junction with the Rumjan the Sudhano passes with little change, to the boundary of the division Krishna-

gunj; and from thence to its junction with the Mahanonda forms in general, the boundary between Nehnagar and Dulalgunj. Into the latter it sends an arm named Gyangra, which rejoins it after a course of some miles. In this distance the Sudhano receives from the north-west a small stream called the Pitani, which rises from a marsh on the boundary of Krishnagunj. In the rainy season it is navigable for canoes. Below Nehnagar, the Sudhano in the rainy season, admits pretty large boats, and some goods are exported from Nehnagar and Kansao.

Just before the Sudhano joins the Mahanonda, a branch separates from it to join the Nagar, or the two rivers may rather be said to communicate by a chain of marshes, which in different places is called by various names. This channel again communicates with the Mahanonda by a deep dirty channel called Dhaungchi. Below the mouth of the Sudhano there are on the Mahanonda two marts, Barasayi and Khidarpoor, to which in the dry season boats of 800 *mans* burthen can ascend. About 18 miles from the mouth of the Sudhano, in a direct line, the Mahanonda divides into two branches, both of which retain the name. That which goes towards the east is the most considerable, and requires the constant use of a ferry; but on joining the Nagar it loses its name.

The western branch of the Mahanonda is not so large. I crossed it in December, and found it neither deep nor wide, but it contains a quantity of dirty water, sufficient at all seasons to enable small boats to ascend. This branch continues to form the western boundary of the division of Kharwa for about 27 miles in a direct line, when it receives the Nagar, a much more considerable river than itself. This branch of the Mahanonda communicates also with the Nagar, by another branch which is called the Mahanonda, and divides the jurisdiction of Kharwa into two unequal portions.

In my account of Dinajpoor, I have described the whole course of the Nagar, which arises from a marsh on the boundary between that district and Purnaiya. I have here therefore only to mention the streams which it receives from the right. About four miles from its source, it is joined by a rather larger stream called the Nagari or Armale Nagar,

which rises from a marsh in the division of Udhrañ, and has a course rather longer than that of the male.

At the boundary between Kriahngunj and Nehnagar, the Nagar receives a small stream called the Pariyan, which rises in the former division, and has a course of about 15 miles. From thence downwards, until it loses its name in the Mahanonda, the Nagar receives no other stream, except the branches of the Mahanonda, that have been already mentioned, and a channel which drains from the marshes of Kharwa, and is called Saktihar. On this part of its course the Nagar has on its western bank, Bhapla, Muhammedpoor, Tarapoor and Dumrañ, marts for the exportation of goods.

From the junction of the Nagar to that of the Kahndi, about seven miles in a direct line, and 80 miles farther to the junction of the Punabhoba, the Mahanonda forms the boundary between this district and Dinajpoor, and has been already described. On the former Tipajani; on the latter English bazaar, Nischintapoor, Mahishmardini, Bholahat, and Bahadurgunj, are marts for the exportation and importation of goods.

From the mouth of the Punabhoba until it is lost in the Padma or principal stream of the Ganges, the Mahanonda in general forms the boundary between this district and Nator, but several detached corners of the latter extend to the right bank of the river. On this part are Chaudola, Sukravari, and Baraghariya, marts belonging to this district, to which large boats can at all seasons ascend.

At Nawahgunj, about 16 miles below the Punabhoba, the Mahanonda divides into two branches, which surround an island, partly belonging to this district, and partly to Nator. The channel, which passes towards the right, is named Chunakhal; and has of late been gradually filling up, so that after the month of October large boats can no longer pass. It enters the Ganges just opposite to Songti, and at the place where the sacred Bhagirathi turns to the south towards Moorshedabad and Calcutta, and where the great river takes the name of Padma. In this channel there enters a small stream. It arises from the lakes behind Gour by the name of Argara, and soon after sends a channel to join the Ganges. This is called Jaharpoor-dangra, and where it se-

parates another branch is sent to join the Mahanonda, and is called Salaya. The direct channel passing south is called Bara-dangra, and separates into two branches. One called Baagvariya joins the main channel of the Mahanonda, the other, called Dangra Bajna falls into Chunakkali. In the rainy season all these passages are navigable.

The principal branch of the Mahanonda falls into the Padma at Godagari, about eight miles from Nawabgunj, and forms part of the boundary between this district and Nator. This is at all seasons navigable for large boats. The Karatoya forms the boundary between this and Ronggopoor for about 10 miles.

LAKES AND MARSHES.—The Jhils, or marshes formed by old channels of rivers, which have lost all connection with their stream, are fully as numerous as in Ronggopoor, but are not so fine, as in general the climate being drier, they contain much less water throughout the year, and in the dry season become offensive. They however contain many springs, and give rise to several small rivers. The most remarkable Jhils of the district form a long chain, passing with some interruptions from Gondwara to Maldeh, and seem to be a congeries of broken narrow channels winding among low lands. This tract in the dry season contains water in many parts of its channels, and is overgrown with reeds, rose-trees, and the tree called Hijal; but might in a great measure be drained and cultivated, as several streams, lower than its channels, pass through it. At present it is a noisome abode of disease and destructive animals. This appears to me to have evidently been the channel of a very great river, either the Kosi or Ganges. The natives incline to suppose it the ancient channel of the latter, to which indeed it is nearly parallel.

In this district there are fewer Bils or lakes than in Ronggopoor, and owing to a greater dryness they do not contain so much water in spring. The most remarkable are in or near the ruins of Gaur. These are of very large size; but a great part, as it dries up, is cultivated with spring rice, and much of what is constantly covered with water, is covered by a thick mat of aquatic plants. I saw therefore nothing in this district, that resembles the beautiful lakes of Europe, except an artificial pond in Gaur. In this district are many

pools, called Daba, which resemble irregular tanks; but are not surrounded by the bank formed of the earth which is thrown out in digging. At all seasons these contain water, and the largest, which I saw, may have been five acres in extent. Some are said to have been formed by the brick-makers of powerful chiefs; others are said to have been formed by the earths suddenly sinking; but the usual manner of accounting for them is, that formerly they contained rocks, which were plucked up by Hanuman, and hurled against his enemies in the wars between Ravan and Ram.

METEOROLOGY.—No registers of the weather have been kept, or at least have come within my knowledge; the following account is therefore chiefly taken from the report of the natives. In every part of this district the cold of winter seems to be more considerable, than either in Ronggopoor or in Dinajpore, and it was everywhere stated, that, when strong westerly winds blew at that season for two or three successive days, hard frost was found in the morning, and that these frosts once in three or four years were so violent as to destroy some crops, especially the pulse, which by botanists is called *Cytisus Cofan*. I myself saw no frost; but some of the mornings in January, when a westerly wind blew, were very sharp, and the thermometer sunk below 40° of Fahrenheit's scale. In spring again the hot winds from the west are usually of longer duration than even in Dinajpore; at least towards the Ganges. But towards the frontier of Morang, they are as little known as in the northern parts of Ronggopore.

In the south-east corner of the district, the winds resemble those that usually prevail in the south of Bengal, intermixed, however, somewhat with those of the western provinces. The prevailing winds are north in winter and south in the rainy season; but for three months of spring, Chaitra to Jyaishtha (18th March to 18th June), the winds incline to the west, and from Bhadra to Agrahayan (16th August to 13th December) easterly winds are the most prevalent. North again everywhere from the Rajmahal hills, by far the most prevalent winds are the east and west. In the southern parts of the district the westerly winds continue almost the whole of the dry season, and the east winds are common during the periodical rains; during these when southerly winds

happen, they are apt to do great injury to the crops of grain, which ripen in summer, and are imagined by the natives to occasion abortion in all kinds of cattle. In the northern parts again, as in the northern parts of Ronggopoor, east winds blow for 10 months in the year. There I have even observed, that the violent squalls of spring, which are attended by hail, rain, and thunder, come as often from the east or north-east as they do from the north-west; whereas in the southern parts of Bengal they so regularly come from the last mentioned quarter, that among the English they are usually known by the name of north-westerns.

In this district these squalls seem to be very frequent, and are accompanied by uncommon quantities of hail. In one storm, which I saw, by far the greater part of the stones were as large as walnuts, and vast numbers were like small apples, while several were like ordinary sized oranges. In another there were many like walnuts, and some like small apples.

The rainy season is of shorter duration than in Ronggopoor. It usually lasts from Asharh to Aswen, or from the 13th of June until the 16th of October. Rains in Kartik are not usual, and are not here considered as beneficial; for they interfere with the winter crops, which are more valuable than in Dinajpore, Ronggopore, or the south of Bengal, where such rains are considered as essential to a good harvest. Fogs and dews are not so heavy as towards the east, and in spring every thing is exceedingly parched, until the equally weather commences. This year in March the bamboo had entirely lost its leaves; and at a little distance a plantation of bamboos strongly resembled a clump of larch trees, when out of leaf. Earthquakes are pretty common. There are usually several slight shocks every year; but I have not heard that they ever did any injury.

## CHAPTER II.

HISTORY OF PURANISA, ETC., AND TOPOGRAPHY OF EACH DIVISION.

The natives of this district have less curiosity concerning the transactions of men in former times, than any people with whom I have ever met; and are less informed on the subject than even those of Ronggopoor. In many places of the district the best informed people, whom the Pandit could find, did not know that the parts which they inhabited had ever been called by any other names than they now bear, a degree of stupidity which I have nowhere else observed; in general, however, it was said, by those whom we consulted, that this country formerly contained part of the two old divisions of India called *Matrya* and *Mithila*, and the whole of *Gaur*.

In my account of Dinajpore I have given an account of *Matrya*, of its sovereign *Virat*, and of his brother-in-law *Kichak*. Concerning this last personage some doubts have arisen in my mind, from what I have here seen. In Ronggopoor I have mentioned a tribe of the same name, and here I shall also have occasion to recur to the same race, who seem at one time to have been very powerful in *Kamrup*, *Matrya*, and *Mithila*, and who are still very numerous in *Nepal*. It may be supposed, that *Virat* married a sister of the *Kichak* Raja, and not of an individual of that name. As however the *Kichak* are an infidel (*Asur*) tribe, the Pandit of the mission will not allow, that *Virat* could so far degrade himself. The ruin of the house of *Kichak*, which has been a very large building, is now shown, and is called *Asurgar*, or the house of the infidel, to whom however many of the neighbouring Hindus still offer worship. In these remote times also the high castes seem to have made little difficulty of intercourse with low women, and the mother of even *Vyas*, the great *Muni*, was not of the sacred order.

The boundary between *Matrya* and *Mithila* would in general appear to have been the *Mahananda* and *Kankari*



rivers. Two learned persons of Udhrail, whom my Pandit consulted, agreed with this opinion; and both the manners and the language of the common people, on the east side of these rivers, resemble those of Matsya, while on their west the Hindi language, and the manners of Mithila prevail. It must, however, be observed, that the Kosi is more usually alleged to have formerly been the boundary; but then it is supposed to have run in a very different direction, from what it does at present, and perhaps then occupied nearly the present course of the Kankayi and Mahanonda. It must however be observed, that Manihari is usually considered as in Matsya, although it is to the west both of the Mahanonda and of the old course of the Kosi; but this seems to have been a detached corner separated from the main body by Mithila and Gaur. On the west Mithila is bounded by the Ghosh river, which is said to pass through Serkar Saran; but in the Bengal Atlas this name seems to have been omitted. On the north it extends to the hills, as it includes Janakpoor, and there bounds with Nepal, an old division of India. On the south it has the Ganges or Bhagirathi; but, as I have said, it would not appear, that the south-east part of the country, beyond the chain of marshes which I have considered as an old course of the Ganges, was ever included in Mithila. By the Pandit I am assured, that Tirabhukti in the Sanskrita, and Tirahoot in the vulgar dialect, are perfectly synonymous with Mithila, and are in more common use; but as Tirahoot (Tyroot R.) is now applied by the English to denote the district adjacent to Purnia on the west, I shall, in order to avoid confusion, always use the word Mithila to denote this old division of India, which comprehends a great part of three districts under the Company's government, and a portion of the dominions of Gorkha.

The oldest tradition concerning Mithila is, that it was subject to a Janak Raja, whose daughter Sita was married to Ram, king of Ayodhya, one of the incarnations of Vishnu. I have found no traces of this prince, and am told, that at Janakpoor there are no remains of buildings. Yet I am told on the high authority of the Sri Bhagwat, that this prince had rather a long reign, as he not only gave his daughter in marriage to Ram, but continued to govern until the same god Vishnu re-appeared on earth under the form of Krishna,

which was a good many hundred thousand years afterwards, and he retained to the end a good vigour, as he is said to have instructed in war Suyodhan a brother of the emperor of India, who was deprived of his kingdom by Yudhishtir; who succeeded him, I have not learned.

By those, who have studied the Purans, it is alleged, that, when Yudhishtir was sent to heaven, his four brothers were desired to accompany him; but as the way to that place is very difficult, and leads over the snowy mountains of the north, the brothers, who were loaded with sin, fell from the precipices, and were lost in the snow. I shall not take upon myself to determine, what foundation there may be for this legend; but it is not impossible, that a dotard prince may have taken an affection for a boy, and have preferred for his successor a grand nephew instead of a brother, and Yudhishtir is said to have been succeeded by his grand nephew Parikshit, the son of Abhimanyu, the son of his brother Arjun; and in order to avoid a disputed succession, he may have ordered all his other relations to have been sent into banishment, or perhaps to be privately murdered. The people of Nepal however give a different termination to the legend. They say, that Bhimsen, one of the brothers of Yudhishtir, when he was sent to the snowy mountains, and lay benumbed with cold, was taken by a very pious Yogi named Gorakhanath, restored to health, and made king of 110,000 hills, that extended from the sources of the Ganges to the boundary of the Pinb, or people of Bhotan. There Bhimsen and his spiritual guide Gorakhanath performed many wonderful works, and among others introduced the custom of eating buffaloes in place of offering human sacrifices. In doing this the prince seems to have had some difficulty, and is said to have fairly crummed the buffalo went down his priest's throat. Both however lost their caste by this action, which one would imagine to have been rather a pious deed and in fact, although by the Hindus they are admitted to have lost caste, they are both considered as gods. The priest is the tutelar deity of the family reigning in Nepal, and all over that mountainous principality; and throughout Mithila Bhimsen is a very common object of worship. When this story, contradicting the authority of the Purans, was related by a priest of Harwan from Nepal, I had great

difficulty to restrain the wrath of the most learned Pandit of the district, who happened to be present. He declared, that this Bhimsen was a prince, who lived at Belkakothe near the Kosi not 500 years ago, and who although he was a powerful chief, was only a barbarian from the hills. The priest of Hanuman was no less enraged at such contemptuous terms applied to a god, and a severe squabble ensued. That Bhimsen has been a powerful chief, and governed both Nepal and Nithila is exceedingly probable, from the respect that is so generally paid to his memory; and it is very probable, that he may have lived at Belkakothe, which is in a central situation, convenient both for his dominions in the hills, and for those in the low country. That he was the same with Bhimsen the son of Pandu, is however exceedingly doubtful; for although this is universally maintained by his worshippers, they are miserably ignorant of history. That he lived within these last 500 years, on the other hand, is, I am persuaded, not true; as immediately after the destruction of the Hindu kings of Bengal, this part of the country, as will be afterwards mentioned, fell under the dominion of a colony of Rajputs from the west of India. That Bhimsen, who governed at Belkakothe, was not an orthodox Hindu, is probable from the tradition of his having a Yogi, named Gorakhanath for his spiritual guide. In my account of Ronggopoor, I have mentioned, that Haripa, the pupil of Gorakhanath, was a person distinguished in the time of Dharmapal, one of the kings of Kamrup; and that the dynasty of Prithu Raja, which preceded that of Dharmapal, was destroyed by a vile tribe called Kichak. These circumstances may enable us in some measure to connect the traditions of these times. The Kichak I have since learned, by conversation with some mountain chiefs, are the same with the Kirats, who occupy the mountainous country between Nepal proper and Bhotan, and therefore formed part of the subjects of Bhimsen, and were probably the governing nation, as that prince is said to have lived at Belkakothe, which is in their country. Bhimsen may therefore have been the conqueror of Prithu Raja, and Dharmapal may have been descended of a branch of his family that governed Kamrup. Both are alleged by the natives to have been Kshatriyas or Rajputs, and both were heterodox followers of the priesthood called Yogi. In my account of

Ronggopoor I indeed considered it probable that Dharmapal was a branch of the next dynasty that will be mentioned : but I was then unacquainted with the circumstances which in some measure tend to connect his history with that of the Kichaka. I have not been able to form any rational conjecture concerning the time when Bhimsen lived ; but as his spiritual guide Gorakshanath is a very celebrated personage in the ecclesiastical history of India, the era in which he flourished may be perhaps ascertained. Whether or not Bhimsen was a Rajput who governed the Kirata, as we know has since happened, or whether he was really a Kirat, would be difficult to ascertain, because the complaisance of the sacred order in all things relative to the low tribes, permits every person in great power to assume a claim of belonging to the military or noble caste ; all the chiefs of the Kirats call themselves Ray, and in Matiyare some refugees of this kind are now called Ray or hill Rajputs, but they are clearly marked by their features as being a tribe of Chinese or Tartars.

The people of this district also have confused traces of the invasions and conquests of the Kichak or Kirats, and mention several old princes of Morang, that is of the country of the Kirats, to whom they still offer worship, and whose usual priests are the Pariyal, who are said to have been their soldiers. These of whom I heard are Bhimsen, Dadar, Dhenu, Danak, Udhrail, Konar, Chobra, Nanhar, Sambares, Dhanpal, Kusumlingha, Dudhkumar, Someswar, Bhadreswar, Sobhansingha, Jagadal, Ranpal and Bilasi. Many of these, from the small traces left behind, were probably mere tributaries, and some of them may perhaps have belonged to the dynasty which will be next mentioned. It is also probable that the kingdom of Bhimsen may have split into several petty principalities, for he is said to have had no children ; but that assertion may be owing to the legend in the Purana, in which Bhimsen, the son of Pandu, and all his family, are supposed to have perished in the snow.

The province in ancient Hindu geography called Magadha, which includes the country south from the Ganges in the vicinity of Patana (Patna B.), seems formerly to have been in a great measure possessed by Brahmans who cultivate the soil, who carry arms, and who seem to be the remains of the

Brachmani of Piny. They are called by a variety of names, and seem to have been leading persons in the government of the Pal-Rajas, one of the most powerful dynasties that has appeared in India, and which immediately preceded that of Adisur. There is indeed some reason to think that the sovereigns, although of the sect of Buddha, belonged to this sacred order, some of whom, as the Rajas of Varanasi (Benares) and Bettia, still retain high rank and influence.

There can I think be little doubt but that the Pal Rajas possessed the whole of Mithila, and confined the Kirats within the limits of their mountains. The Brahmins of Magadha still form a considerable part of the agricultural population; and although there are no traces of works attributed to the Pal Rajas themselves, there are many remains attributed to chiefs of these Brahmins, probably descendants of the nobles of the Pal Rajas, some of whom retained more or less independence until a much later date, and after the overthrow of the dynasty of Adisur seem to have recovered much authority.

I now come to the time when the Hindu and orthodox dynasty of Bengal overthrew the heretical sects, and freed at least a portion of Mithila from their hated influence. This happened in the time of Lakshman or Lokhyman, the third prince of that dynasty, and the event seems to have occasioned much joy, for in the almanacs of Mithila it forms an era, of which this year, 1810, is the 706th year. This places the conquest in the 1104th year of our era. Lakshman, on the conquest, added the new provinces of Mithila to his dominions, and in the territory of Gaur built a great city which he called after his own name, and made the principal seat of his government; whereas his predecessors, Adisur and Balalson, seem to have had in that vicinity merely small fortresses, to which they occasionally came from Sonargang to watch over the frontier. In Mithila the names of these princes are totally unknown. During their government it probably continued subject to petty chiefs who had formerly been subject to the Pal kings.

It must be observed that this district contains the whole of Gaur and Mithila, two of the six provinces into which Lakshman seems to have divided his kingdom, and it even contains a part of a third named Barandra, which is separated from

Mithila by the Mahananda. Having now deduced the history of Mithila to its union with Gaur, I shall notice what I have been able to learn concerning the history of that petty territory. It is said that an immense number of years ago it was the residence of a certain thiraty personage named Jahnu Muni, who one day swallowed the whole Ganges, as Bhagirathi was bringing it down from the mountains to water Bengal. After this there was in Gaur a passage to the infernal regions, by which the brother of Ravan attempted to ensnare Ram, and the mouth of this is still shown, as will be mentioned in the account of Sihgunj. A long time after these extraordinary events we find some more probable traditions. One is that Janmejaj, son of Parikshit, son of Abhimanyu, son of Arjun, brother of Yudhishtir, and the third king of India of the family of Pandu, removed all the Brahmans from Gaur and settled them to the west of the Ganges beyond Hastinapoor, where their descendants still remain. Another tradition is, that in the time of Salivahan, king of India, who is supposed to have resided at Singhal about seventeen or eighteen centuries ago, this territory belonged to a Raja named Vikram Kesar. The authority of this rests on a most improbable legend sung in praise of the goddess Chandl, and composed in the poetical dialect of Bengal, but this is supposed by the Pandit to be merely extracted from the Purans of Vyas. This however appears to be problematic, for he does not profess to have ever read the passage in the Purans, and it is an usual custom to suppose every thing that is respectable as extracted from these works; and this I imagine is often done without the slightest foundation. The extent of the province of Gaur seems always to have been inconsiderable, and so far as I can learn is confined to the angle of this district, which projects towards the south-east.

Having now traced the component parts of the Hindu kingdom of Bengal, so far as relates to this district, I shall proceed to notice some circumstances relative to its history.

In the course of the rainy season 1800, having embarked to examine the low parts of Konggopoor, while in an inundated state; I proceeded to visit Sonargang, the eastern capital of this kingdom, in order if possible, to procure some information concerning it before I went to Gaur, and in order to as-

certain, what credit was due to the reports, which I had heard at Makhah, concerning a person who claimed a descent from Ballaleen. On my arrival at the Sunergong of Major Rennell, which I naturally supposed was the Sonargang of the natives, I was informed, that the place was indeed in the Pergunah of Sonargang; but that its proper name was Uddhabgunj; and I was also told, that Subarnagram or Sonargang, the former capital of Bengal had been swept entirely away by the Brahmaputra, and had been situated a little south from where the custom-house of Kalgachhi (Kallagatchy Rennell, B. A. No. 12), now stands; for it must be observed, that what Major Rennell calls the Burrumpooter creek is considered by the natives as the proper Brahmaputra, the present main channel losing that name at Egaraaindhu (Agaraiondu Rennell, B. A. No. 17). At this place I found some intelligent Pandits, who laughed at the pretensions of Rajballabh of Rajnagar to a royal extraction. They said, that he might possibly have as much pretensions to such a birth, as the Rajas of Tripura and Manipoor have to be descended from Babrubaha, the son of Arjun. About the end of the 18th century, they said, the former chief wishing to marry a daughter of the latter, there arose a difficulty on account of the difference of their tribes. The chiefs therefore came down to the bank of the Brahmaputra under the pretence of bathing, and they soon found genealogists (Ghataks), who gave each a pedigree in a direct uninterrupted male line from Babrubaha, so that all difficulties were removed, both chiefs being of equal rank, and both descended from the sun; although a few generations ago the ancestors of both were infidels, who eat beef and committed all other abominations. The Pandit said, that Rajballabh, having been a very rich and liberal Zemindar, had probably found genealogists equally skilful; but his father was a low man, who had raised a fortune by trade.

These Pandits entirely agreed with the accounts which I received from their brethren in Dinajpoor, and considered Adisar, Ballaleen, Lakshmansan and Suman, as the only princes of the Hindu dynasty. They farther alleged, that Suman died without issue, as by a fatal accident his women and children put themselves to death, and the Raja being too much afflicted to survive them, followed their example.

These Pandits farther directed me to a place called Ram-

pal, where I would find the ruins of the royal palace, which is properly called Vikrampoor, but its name also has been extended to a Pergumah. I found the place about three miles south from Ferenggibasar, and paddled into the ditch, through a canal which communicates with the Ichchhamati river, and is called Nayanerkhal. The ditch may be from 100 to 150 feet wide, and encloses a square of between 4 and 500 yards, which was occupied by the palace. The entrance was, from the east, by a causeway leading through the ditch, without any drawbridge; and it is said, that a road may be traced from thence to the bank of the river opposite to where Sonargang stood. Whatever grandeur may have formerly existed, no traces remain by which it could be traced. Bricks however, are scattered over the surface of the ground, and it is said, that many have been dug and exported to Dhaka. The principal work remaining is a small tank called the Mitha Pukhar, which it is said, was in the womens' apartment; and near it said to have been the Agnikundra, where the funeral fire of the family was kept, and into which the whole Raja's family are said to have thrown themselves, on receiving false intelligence of his having been defeated by the Moslems. Although both Hindus and Moslems agree in this circumstance, and detail nearly the same silly and extravagant circumstances concerning the event, and although the barbarous treatment of prisoners in the east has induced the natives to honour such ferocious pride in the families of their princes, a great difficulty exists among the Pandits concerning this story. They say, that this family being Sudras, had no right to throw themselves into an Agnikundra, an honour which is reserved for the three higher castes.

The people near the ruins of the palace are almost entirely Moslems, who showed me with great exultation the tomb of a saint named Adam, to whom the overthrow of the Hindu prince is attributed. Although they agree with the Hindus in the extravagant parts of the story, they differ essentially concerning the person, and allege, that the Raja's name was Ballalzen. In my account of Dinajpoor, I have already stated, that the prince who in the year 1807 was overthrown by Bakhtyar Khulji was named Lokhymou or Lakshman, and he escaped from Nadiya in a boat. Now, although the pretensions of Rajballal to be descended from Ballalzen, on



which I then laid some stress are ridiculous, I have little doubt, that the descendants of that prince long continued to govern Swarnagang, and the vicinity of Dhaka; for in the manuscripts procured at Maldeh, we find the discontented Moslems retiring from Perya to that place for refuge, at least 150 years after the Hindus had been expelled from Gaur, and as the conquest of Sonargang is said on that authority to have been made so late as the reign of Sheer Shah, who governed from A. D. 1541 to 1545. There can be no doubt, that this remnant of the Hindu kingdom is the Batty (low country) of the Ayeen Akbery, which indeed delays the conquest until the reign of Akbar; but Abul Fazel is such a flatterer, that such an alteration may be naturally expected. It must have been one of these princes who was destroyed by Pir Adam, or rather by the folly of his family. Whether his name was Ballalsen or Susen I cannot determine, but the tradition of the Hindus is probably the best founded, although they constantly mistake this Susen, the last of their native princes, for Susen the son of Lakshman, who governed Gaur in the 12th century of the Christian era. Lokhymon or Lakshman, the son of Ballalsen, as I have said, seems in the year 1104 to have extended his conquests over the whole of this district, and perhaps farther west; for by all the people of Mithila he is considered as one of their most distinguished princes.

There is a line of fortifications which extends due north from the source of the Daus river to the hills, and which is attributed by the best informed natives to a prince of this name. This line has evidently been intended to form a frontier towards the west, has undoubtedly been abandoned in the process of building, and has probably been intended to reach to the Ganges along the Daus, which is no where of a size sufficient to give any kind of security to a frontier. As the lines are said to extend to the hills, it is probable, that the Bengalese provinces of Mithila included the whole of the country called Morang. As the works were never completed, and have the appearance of having been suddenly deserted, it is probable, that they were erected by Lakshman the Second, who in the year 1207 was subdued, and expelled from Nadia by the Moslems. Lakshman the First seems to have been a conqueror, and in order to check the progress of his arms,

the king of Delhi is said to have erected a fort at Serayigar in Tirahoot (Tyroot R.). These two Lakshmans are usually confounded by the Hindus; but, when giving an account of Dinajpore, I have had occasion to show, that probably there were two kings of this name. It is curious to remark, that by the tradition on the spot, the works said to have been erected by Lakshman, are not alleged to have been as a defence against the Muhammedans, but against a people called Oriwas, the R being of that kind, which is difficult to distinguish from a D. Now in D'Anville's map of Asia, I find laid down exactly beyond these works a country called Odysee, which no doubt must be the same. I am ignorant of the authority on which this learned geographer proceeded; nor can I pretend to ascertain whether the Oriwas were a people who had wrested part of Mithila from the weak successor of Lakshman the First, or were the remains of tribes who had governed the country under the kings of the Pal dynasty. Neither am I sure whether the Moslems suffered the Oriwas to remain undisturbed, or swallowed up, at the same time, both them and their opponents of Bengal. At any rate it would appear clear, that soon after that period a colony of Rajpoots from the west of India, proceeded towards this quarter and obtained a considerable portion of this district. Of this colony I shall now proceed to give some account.

According to the traditions universally prevalent among the northern hills, an invasion of the Rajpoot country in the west of India, by one of the kings of Delhi, produced an emigration from that country under a number of the officers of the dethroned prince; and the officers having seized on the mountainous country, together with some of the adjacent plains, formed a number of petty principalities, extending west from the Kankai to the Ganges, and perhaps to Kashmir. A great part of these have lately been reduced under the authority of the chiefs of Gorkha, who have taken up their residence in Nepal; but this is a very modern event. A story, related in the translation of *Ferozshah* by Colonel Dow, so nearly resembles the account given of the attack made by the Moslem king on the Rajpoot prince, that we may consider the two histories as relating to the same event, and this fixes the era of the emigration to the year 1306 of our era.

In the confusion, which immediately followed the over-

throw of the Hindu kingdom of Bengal, and which in the northern parts of this district continued until the firm establishment of these Rajput chiefs, several of the Brahman nobles, and the heads of other native tribes seem to have recovered a temporary power. On the west side of the Kosi are several monuments of a chief named Karnadev, and of his three brothers, Ballabh, Dullabh, and Tribhuvan, who are said to have been powerful chiefs of the tribe of Doniwar Brahmana. Various opinions are entertained concerning the time in which they lived; some traditions place them before Lakshman Sen, some make them contemporary and his tributaries, and some allege, that they lived after his time. This is the opinion of Sonabhadra Misra, the chief Jyotish Pandit of the vicinity, and is confirmed by manuscript account of the Rajas of Morang, which I shall mention in my account of that country.

In the north-east parts of the district again a certain Brahman of the Domkata tribe, named Bern Raja, seems to have had great influence. He had three brothers or kinsmen, who ruled the country, and who were named Sehasmal, Ball and Barijan. The latter left a son named Kungia Vihari, who also seems to have been a chief of some note. The works left by these personages are numerous, but not great. All these Brahman chiefs are considered by the modern Hindus of the vicinity as objects of worship.

The progress of the Rajpoots in subduing the mountainous country seems to have been by no means rapid, and in my account of Morang I shall detail such notices concerning it, as I have been able to procure.

Concerning the history of the Muhammedan kings of Bengal, I have little to add to what I have stated in my account of Dinajpore. It would seem, that the Moslems, on the capture of Gaur, were unable to extend their authority over the whole Hindu kingdom, not only towards the north and east, as I have mentioned in the account of Ronggopore and Dinajpore; but even towards the west. It was not until a late period of the Mogul government, that they took regular possession of the northern parts of this district; and Julaiyat, about 10 miles north from the town of Paraniya, was their boundary towards that quarter.

I have not learned what form of government the Moslem

kings of Bengal adopted for their provinces, nor whether they continued the same divisions of the kingdom, which had been adopted by the dynasty of Adisur; but this is not probable, as at least early in their government their dominions would appear to have been far less extensive. The only separate government, of which I have heard, was that of the south, and the governors seem to have resided at various places, according as different native chiefs were compelled to retire, or were able to recover their influence. The capital of the province was however always called Haveli Dakshin-sahar, and at one time seems to have been on the banks of the river, a little above Calcutta. In the time of Hoesyn Shah it was situated near the Bhairav river, in the Yasor (Jemore R.) district, some way east and south from Kalna, where there are very considerable remains of a city, with buildings of a respectable size. There the tomb of Khan-jahanwolk, the governor, is an object of religious devotion both with Moslems and Hindus. After the Mogul government was established, an officer called a *Founder* resided at Puraniya, with the title of Nawab, and, although under the orders of the Subahdar of Bengal, had a very high jurisdiction both civil and military.

The following is said to be the succession of these officers:—1. Ostwar Khan. 2. Abdullah Khan. 3. Asfundiyyar Khan, 12 years. 4. Babhaniyar Khan, 30 years. 5. Sayef Khan. and 6. Muhammed Abed Khan, 18 years. 7. Bahadur Khan, 1 year. 8. Soukut Jung, 7 years. 9. Soukut Jung, 9 months. 10. Ray Nekraj Khan, 11 months. 11. Hazer Ali Khan, 3 months. 12. Kader Hoesyn Khan, 3 years. 13. Alekuli Khan, 6 months. 14. Serali Khan, 3 years. 15. Sepahdar Jung, 2 years, when the government (*Dewany*) was given to the Company. 16. Raja Suchet Ray. 17. Rustooddin Muhammed Khan. 18. Muhammed Ali Khan, succeeded by an English magistrate, Mr. Ducarrel. Sayef Khan seems to have been a man of considerable enterprise, and it was he who taking advantage of internal dissensions added to his province a very large proportion of Moring, which he took from the Rajpoots about the year of the Bengal era, 1145 (A. D. 1735). This new forms a Serkar, annexed to the Mogul empire since the time when the *Ayem Akhary* was composed. Some portions, however, were added

before the time of Sayef Khan. A Hindu officer, named Nundakul, seems, under the government of Sayef Khan, to have had the settlement and care of this newly-annexed territory, and has left behind him many traces of his piety or vanity. By some he is said to have been the Dewan or land-steward of the Nawab, while others give him the more humble title of Jumadar, or captain of the guard.

In the government of Seraj Doulah, Soukut Jung, the son of Soukut Jung, rebelled against that weak prince, to whom he was very nearly related. In a battle, which ensued, the rebel was killed, although orders had been given by Seraj Doulah, that the utmost care should be taken for his kinsman's personal safety.

Since the English Government, a great deal has been annexed to the Moslem Serkar of Puraniya, even as enlarged by the addition of Morang; and this district now contains a portion of Sarkars, Tajpur, Jennutabad, and Urambar, in the Subah of Bengal, and a part of Serkar Mungger in the Subah of Behar. In this district a more regular system of native officers has been introduced, than prevails in either Ronggopoor or in Dinajpore. Each division is provided with a Dagarah, Munsuf, and Kasi, whose jurisdictions are commensurate, and, except where otherwise specified, these officers always reside at the same place, which is attended with considerable advantage to the subject. Once for all I refer to the Appendix for the nature of the soil, and many other particulars concerning these divisions, which it will be unnecessary to repeat.

HAVELI PURANIYA.—This division is compact, and the town central. There are no considerable lakes (Bâi); but there are many marabes, formed from the old channels of rivers. Some are of considerable length; but their width is comparatively small. Except near the town the country is very bare, and contains few trees or bamboos. The villages therefore are quite naked, and they are built compact. There is no forest nor any wastes that harbour destructive animals.

Rani Indrawati, the chief proprietor in the district, had a brick house; but since her death it has gone to ruin. Dulal Chashuri, an active landlord, has a house becoming his station. Two new men, who have purchased land in other divisions, have decent houses in this, where they reside, and

still continue to trade. The town of Faraniya, like Ronggo-poor, is very much scattered, and consists of various detached parts, on both sides of the Saongra river, altogether occupying a space of about three miles square; but much is occupied by plantations, gardens, and open spaces; for the soil is so poor, that it admits of little cultivation. On the east side of the river is the most compact and considerable portion of the town, called by various names, about which no two persons agree. This compact part, which may be called the town, consists of one wide and tolerably straight street, decently built and tiled, and extending about half a mile from east to west. Many lanes pass from each side to two streets, which run parallel to the principal one, but which are very irregular and ill built, although some of the best houses are situated behind them, and have no entrance except through these miserable lanes. A short but good street runs north from the principal street, towards its east end, and the whole is surrounded by thickets of trees and bamboos, among which are many huts, and a few tolerable houses. At a little distance south, but on the same side of the river, is Abdallahnagar, which may be considered as a detached suburb. North from the town is another detached suburb called Miyabasar. On the opposite side of the Saongra is Maharsajunj, a large but poor suburb, which extends south to Rambag, a poor sandy plain, on which the houses of the Europeans have been built, where the courts of justice are situated, and where the office of the collector stands. The buildings there are very much inferior to those at Ronggo-poor, nor will the soil admit of their being ever neatly ornamented, while the marshy channels of the Saongra and Burhi-Koi, between which Rambag is hemmed, render it a very unhealthy situation. The lines, where the provincial corps is stationed, are beyond the Burhi-koi, west from the residence of the judge, and this is a higher and better situation than Rambag; but the soil there also is wretched, and attendance on the courts, were they removed to that place, would be extremely inconvenient to the natives. The courts of justice and jail are very mean buildings, and the latter would afford very little opposition to the escape of the convicts, were they much disposed to quit their present employment. A wooden bridge built across the Saongra, to

open a communication between Rambag and the eastern parts of the town; is the only public work of respectable magnitude.

The Darogah has established nine Chubuturah or guards, in what he calls the town; but this extends much farther north, than the space which I have admitted, and I have comprehended much, that is little entitled to be considered in any other light, than that of miserable country villages. Under the whole of these guards the Darogah estimates, that there are 8234 houses and 32,100 people; but of these 2098 houses, and 9951 people belong to villages, that I consider as entirely in the country, leaving 5336 houses, and 22,149 people for the town, which at least contains nine square miles of extent. I am apt to think, that the Darogah has greatly underrated the population; but however that may be, we must form no idea of the population of Indian towns, by comparing them with the extent of cities in Europe. This town, which occupies a space equal to more than a half of London, most assuredly does not contain 50,000 people, although it is one of the best country towns in Bengal. It is supposed to contain about 100 dwelling houses and 70 shops, built entirely or in part of brick, and 200 that are roofed with tiles. Two of the houses are very respectable. One belongs to Baldyanath, formerly a merchant, but who now manages the principal estates in the district. The other belongs to Hasanraza, one of the sons of Muhammedraza a Persian officer, who quitted the army of Nader Shah in disgust, and settled in Bengal. Besides these about 30 of the houses belonging to natives are tolerable, and are occupied by merchants or possessors of five estates; for none of the Zemindars frequent the town, when a visit can possibly be avoided. There are 10 private places of worship among the Moslems, and five among the Hindus; for in the town the manners of the former sect prevail. The only public place of worship in the town, at all deserving notice, is a small mosque, built by an Atiyajama Khan. It is in tolerable repair, and a crier calls the people to prayer at the hours appointed by the prophet.

A good many tolerable roads, made by the convicts, lead to different parts of the town; but there is a great deficiency

of bridges, although the one across the Saconra is by far the best that I have seen in the course of my journey.

Besides Puraniya, Bibigunj, Tamachgunj, Kusbah, Ekamba, Mathar, Ruzigunj, Bellouri or Gopalgunj, Burkhilanghatta, and Beshethi, are small towns in this division, and each may contain from 100 to 800 houses, except Kusba, which contains 1600. No remains of Moslem splendor are to be found near Puraniya.

**SAYSGUNJ or DANOREKHORA.**—This is a large jurisdiction, and tolerably compact. The western edge of the division is a poor naked sandy country, but is not subject to inundation. In this part of the country the villages are bare, and the huts are huddled together; but there are many plantations of mango trees. By far the greater part, towards the east, is exceedingly low; but rich and well cultivated, although it suffers considerably from the depredations of wild animals, that are harboured in the wastes of the territory, by which its southern side is bounded.

Three Zemindars of an old family, that now claims the succession to the chief part of the district, and one Moslem lady reside. One of them has a brick house; the houses of the others are thatched, nor has any one a private chapel built of brick. Saysgunj, including several adjacent hamlets, is a large miserable place, containing about 400 houses, which are quite bare and overwhelmed with dust from old channels, by which it is surrounded. Motipoor, Mahadi-poor, Bhagawatpoor, Katheri, Kusarhat, Arara, Muham-medgunj, Parsagarhi, and Nawabgunj, are also places, which may be called towns, each containing from 100 to 800 families. In the eastern part of this district is said to be a tower (Deul) of brick, 50 or 60 feet high, and 80 feet square, with a stair in the middle. It is said to have been built by a Barandra Brahman, named Mahindra, in order to have a pleasant view of the country from its top. No one can tell any thing of the history of this personage.

**GONDWARA.**—This is a very large territory. The villages are in general very bare, and the huts are huddled together without gardens or trees, but the country is overwhelmed with plantations of mango, in general totally neglected. Bamboos are scarce, but the country in some parts is adorned



with scattered palms (*Borassus* and *Elate*), which are very stately and beautiful. A great extent of this division is overgrown with reeds and stunted Hijal trees, that protect numerous herds of wild buffaloes, hogs, and deer, and to which a few wild elephants resort. These animals are gaining ground on the people, and the numerous plantations that have been deserted are daily giving additional shelter to these enemies of mankind.

Gondwara, the capital, is a large but scattered and wretched place, containing however three market-places, and perhaps 250 houses, but they are separated by waste spaces that are overgrown with trees and bushes, totally wild and uncultivated. Kangrbagola is also a small town, is close built, and may contain 200 houses. Kantanagar is the largest place, and contains about 700 houses. Bhawanipoor contains 300 houses.

DIVISION OF THANAR DHANDARA—is a large jurisdiction extending above 60 miles from north to south, and the whole very populous.

In this immense and populous territory there is no dwelling house of brick, but one shop is built in that manner, and one Moslem and three Hindus have private places of worship composed of the same material. Dhandara, the capital, is a large place, consisting of huts close huddled together on the two sides of a small channel which in the fair season is dry, and falls into the Kosi a little from the town. It consists of two market-places, which are surrounded by about 1300 houses. Bhawanipoor, including Mahadipoor, which is adjacent, contains 500 houses. Virnagar is a place of some trade, and contains about 250 houses, while it is surrounded at no great distance by Azimgunj, containing 80 houses; Maharajjung, containing 100 houses; and by Sibgunj and Nawalgunj, in the division of Dimiya, containing about 300 houses; all market-places, some of which have a good deal of trade. Besides these three places, Belagunj, Malkiha, Bhawanipoor, Ailgunj, Dharraba, Rampoorpariyat, Pharam and Barraba, are small towns containing each from 100 to 240 families.

The huts of the villages are very naked and are huddled close together, but there are vast plantations of mangoes, with some bamboos and a few palms. Several of the plants

tions have in a great measure run into a wild state, and together with several natural woods, and the bushy banks of the Kool, harbour many destructive animals. The only natural woods of any size are at Janakinagar, which is said to be four miles long and two wide; and at Aurahi, which is said to be eight miles long and from two to three wide. These are high and contain a variety of trees, as is the case with some which are smaller and inconsiderable.

At Virnagar a refractory semindar built a mud fort containing about 70 bigahs, and it was his chief place of residence; but the only antiquity at all remarkable is at Sikligar, about four miles from Dhamdaha, on the east side of the Hiran river. There I found the traces of a square fort, each side of which, measuring on the outside of the ditch, is about 700 yards in length. In each side there may be observed traces of a gate defended as usual by large outworks. The ditches on the south and east sides have been obliterated. On the north and west there appear to have been two ditches, separated from each other by an outer rampart of earth. The inner rampart has been both high and thick, and from the number of bricks which it contains has probably been faced with that material, although I saw no wall remaining, but it is thickly overgrown with bushes. The space within the rampart is occupied by fields and mango groves, in one of which a Fakir has placed the monument of a saint. Bricks thickly scattered over the surface, and rising into several considerable heaps now half converted into soil, show that the buildings must have been of a respectable size. About 400 yards from the north-west corner of the fort is a heap of bricks, which is of a size sufficient to allow us to suppose that it may have been a considerable temple. In a grove at its east side is a stone pillar standing erect. About nine feet of the pillar are above the ground, and it is a rude cylinder of about 11 feet in circumference. In its upper end is a cylindrical hole descending perpendicularly, and about six inches in diameter. This was probably intended to contain the stem by which some ornament of iron was supported. The pillar is called Manik-Tham. The people of the neighbouring village had absolutely no tradition concerning the persons, who had either erected the fortress or temple, but paid a sort of worship to the stone. It would be difficult to say whether these works

are Moslem or Hindu, as *Manik-Tham* signifies the pillar of a legendary jewel now never seen, and which is equally celebrated among both people. *Sikligar* is however a Hindi word signifying the Chain fortress. An old road may be traced for some way leading south from the fort.

**DINIYA.**—In the whole division are eight brick houses built after the fashion of this country, and 87 of a structure somewhat intermediate between that of Europe and Nepal.

The town of Nathpoo consists of the following market-places:—First, Nathpoo proper, in which the office for collecting the rents of the *Zaminder* is placed, contains about 480 houses. Second, Rampoor, in which the native officers hold their courts, contains about 425 houses. Third, *Rajgunj* contains about 300 houses. Fourth, *Sahabgunj* or *Mahumangunj* contains about 400 houses, among which are most of those built of brick and covered with tiles by workmen from Nepal. These villages, although they must be considered as forming one town, are as usual in Bengal a good deal scattered. By the care of the same gentleman, roads conducting through these villages and opening communications with the neighbouring country have been formed, and several of the streets are wide, straight, and regular. In fact, the exertions of this worthy individual have produced as good effects as those of most magistrates in the country, although these have been assisted by the labour of numerous convicts, and by the exertions of those wealthy and powerful individuals whom business necessarily compels to a frequent residence near the courts of justice. The principal disadvantage under which Nathpoo labours, is that in the dry season very extensive sands lie between it and the navigable stream of the Kosi, so that goods have to be carried on carts to and from the boats at *Diniyaghat*, about five miles from *Sahabgunj*, where the principal merchants reside. The only other places that can be called towns, are *Kusebar*, *Ramgunj*, *Muhammedgunj*, *Nawalgunj* and *Motipour*, each of which contains from 100 to 200 houses. The appearance of the villages and plantations are similar to those in *Dhamdaha*, only there are fewer bamboos and palms. The same kinds of woods exist but not to such an extent, they having been a good deal reduced by the activity of some emigrants from *Moring*.

The most remarkable antiquity is the line of fortifications running through the north-west corner of this district for about 20 miles. It is called Majurnikhata, or dug by hired men, although by far the greater part of the natives attribute its formation to a different cause. They differ however considerably in their account, some alleging that it was made by a god (*Devata*), while others give the honour to a devil (*Rakshas*). It is only a few that support the opinion which I have adopted of its being the work of man. I traced it from the boundary of Gorkha to that of Tirahoot, at which it terminates; but all the natives agree that it reaches to the bank of the Tiljuga, a river which comes from the west to join the Kosi. They say that on a hill overhanging the river there was a fort of stone, from whence the works ran south. Mr. Smith has not seen the fort, although he has visited the place, but he had not previously heard of it. He also observed that the line extends north from the Tiljuga. Where the Majurnikhata enters the Company's territories, it is a very high and broad rampart of earth with a ditch on its west side. The counter-scarp is wide, but at the distance of every bow-shot has been strengthened by square projections reaching the edge of the ditch. The whole runs in an irregular zig-zag direction, for which it would be difficult to account. Farther south, the width and dimensions of both rampart and ditch diminish, nor can any of the flanking projections be traced. For the last mile it consists merely of a few irregular heaps clustered together, apparently just as if the workmen had suddenly deserted it when they had collected only a small part of the materials by digging them from the ditch and throwing them from their baskets.

On the west side of the Majurnikhata, about one mile and a-half from the boundary of Nepal, is a ruin called *Sunda-sthan*, attributed to the family of Karmadev, and said to have been a house of one of the four brothers. It consists of a large heap of earth and bricks, about 350 feet from east to west, which rises high at each end, so that the wings have been higher than the centre of the building. In the western wing has been made a deep excavation which has laid open a chamber. The wall of this, towards the centre, is entire, and contains a door of plain brick-work without any ornament or trace of plaster. At the end of the east wing is a

small shed containing some stones, which the natives call the seat of Karnadev. The stones have evidently been parts of doors or windows very rudely carved. South from each wing is a small tank, and these, together with the intermediate space, have evidently been surrounded with buildings of brick, although not so massy as in the large heap first mentioned. The most considerable is on the north side of the eastern tank, where there is a large heap of bricks called the Kotwali or Guard. South from the western tank is a long cavity, seemingly the remains of a canal, but it does not communicate with the tank.

About five miles south-west from Samedadhar is another ruin attributed to the same family, and called Karjain. It is about two miles west from Majavrikhata, and near it are several pools of considerable extent, said to have been formed by the brick-makers employed at the works. If this be the case, the buildings must have been very large, as the ponds seem to occupy six or seven acres, and even now are seven or eight feet deep. The space said to have been occupied by the buildings extends about 500 yards from east to west, and 700 from north to south. In some places, especially on the west side, there are evident remains of a ditch. No traces of a rampart can be discovered, nor does there remain any great heap of bricks. There are however many elevations, and the soil contains, or rather consists of small fragments of brick. It is therefore probable that most of the entire bricks have been removed, in doing which the ruins have been nearly levelled. From the recent appearance of several excavations, it would appear that the people have lately been digging for bricks. Within the fort has been one small tank, and on its west side there have been two.

From this ruin to another named Dharhara, and attributed to the same family, is about nine miles in a westerly direction. At Dharhara, north from the village, is a small, square, mud fort, containing perhaps three acres. At each corner it has had a square bastion, and another in the middle of each face except towards the west. Near the centre of that face, at a little distance within the rampart, is a high mound of earth like a cavalier, which seems to have been intended for a gun to command the whole. On the east side of the village is a

very small fort containing scarcely a road, but at each angle it has a kind of bastion. South from that is a small tank extending from east to west. At its west end is a heap of bricks covered with grass, which has evidently been a hollow building, as by the falling of the roof a cavity has been formed in the summit. In this cavity are five stones; four appear to have been parts of doors and windows; one resembles a large phallus, and by the natives is considered as such. South from thence is a high space of land, on which there are two very considerable heaps of bricks covered with soil. Near this there are several tanks extending from north to south, but some of them are evidently quite modern. The whole of these works are attributed to Karnader, but he and his brothers are the usual village gods; and the two forts, from their similarity to those erected by the molekars on the frontier of Vihar a very short time ago, are evidently of modern date. The temple and heaps of bricks have the appearance of much greater antiquity, and may be what the natives allege.

**DIVISION OF THANAH MATIYARI.**—This large jurisdiction is of a very irregular form, a projection about twelve miles long and three wide extending at right angles from its north-east corner, and being hemmed in between Arariya and the dominions of Gorkha. Neither is the residence of the native officers near the centre of the mass of their jurisdiction. The late Rani Indrawati, the principal proprietor in the district, usually resided in this division and had a brick house, which with the adjacent buildings occupied a considerable space; but it never was a habitation becoming the immense fortune which the lady possessed. During the disputes which have taken place about the succession, the buildings have been allowed to fall into ruin. No other dwelling-house of brick has been erected.

Matiyari, the capital of the division, is a poor town containing about 125 houses. The best town is on the bank of the Koel, and consists of two adjoining market-places, Devgunj and Garhiya, which may contain 200 houses, and carry on a brisk trade. Banka, on the frontier of Morang, contains about 100 houses. Karnakata contains above 250 houses, but is not a place of so much stir as Devgunj. Near

Hiragnahat is another large but dull place, which contains 400 houses, as is also the case with Hanigunj; Kharayi contains 200 houses.

Except on the islands of the Koai, which are covered with Tamarisks, this division is very well cleared; but its northern frontier suffers from the depredations of the animals fostered in the territory of Gorkha. The northern parts of the division are very bare of plantations, and both bamboos and mangoes are scarce. In the southern extremity a vast deal is wasted in plantations of the latter. In the villages the huts are huddled close together.

The only place of Moslem worship is the Durgah of a saint, which is the property of a Fakir who has a small endowment. This monument is placed on the side of a tank, which, from its greatest length being from north to south, is a Hindu work. The chief celebrity of the place arises from its being inhabited by a crocodile, who is considered as the same with the saint; and he is accompanied by a smaller, which is supposed to be the saint's wife. On the 1st of Vaisakh about 5000 people of all sects assemble to make offerings to these monsters, which are then so glutted with kids and fowls that the multitude surround them without danger. At other times the supplies are casual; and sometimes the animals become so voracious, that they occasionally carry away young buffaloes which come for drink. This year, as a man was attempting to drive out a young buffalo that had imprudently gone into the water, he was carried down and devoured. The natives, far from being irritated at this, believed that the unfortunate man had been a dreadful sinner, and that his death was performed by the saint merely as a punishment. Were twenty accidents of the kind to happen, they would consider it as highly improper to give the sacred animals any molestation. I went to view them in company with a Brahman of very considerable endowments, and by far the best informed person in the vicinity. I took with me a kid, the cries of which I was told would bring out the crocodiles. As I found the saint and his wife extended on the shore, where, notwithstanding the multitude, they lay very quietly, and as the kid made a most lamentable noise, I was moved to compassion and directed it to be removed. This not only disappointed the multitude, but the Brahman said

*that such a proceeding was very unlucky, and that the neglect shown to the saint might afterwards produce very bad consequences.* The claims of the kid however seemed most urgent, and the people appeared to be satisfied by my observing, that I alone could suffer from the neglect, as the piety of their intentions was indubitable.

The Hindus here seem to be more than usually indifferent concerning the objects which they worship; and several places, recently and avowedly built by mere men, attract as much notice as in other parts would be given to those of which the foundation had been accompanied by events that in some countries would be considered as extraordinary.

The Kauski, as usual, is a place of great resort on the full moon of Paush, and about 15,000 people generally assemble then and bathe at Kauskipur.

ARARIYA.—This is a large compact jurisdiction very thoroughly cleared of all thickets that harbour wild animals; but the face of the country is bare, and the number of plantations is comparatively inconsiderable; bamboos are therefore scarce. The huts in the villages are huddled close together. No zemindar resides. One merchant had a house of brick, but it is in ruins. The agent of a zemindar has his house surrounded by a brick wall. A well lined with brick, and between seven and eight cubits in diameter, is by the natives considered as a respectable public work, and the founder's name is celebrated. Arariya for this country is rather a good town, its principal street being somewhat straight and close built, and in some places so wide that two carts can pass. It is also adorned with two or three flower gardens, a luxury that in this part is very rare. It contains about 250 houses. No other place in the division can be called a town. The Moslems have no place of worship at all remarkable. A small mosque, built by a servant (Mirdha) of Nandalal, has gone to ruin.

Nandalal built several temples. At Madampoor he erected two (Maths) in honour of Sib. The one Priapus is called Madaneswar and the other Bhairav. Their sanctity was discovered in a dream, and at the festival (Siberatri) from 10 to 12,000 people assemble, and remain 10 or 12 days. The temple of Madaneswar is 22 cubits long, and its priest (a Sannyasi Pujari) has an endowment of 80 bigahs.



**BAHADURGUNJ.**—This enormous jurisdiction has a frontier, towards the dangerous neighbourhood of Gorkha, of above 45 miles in a direct line. One half of this is in a narrow tongue, hemmed in between Morang and Udhrail, and it has been so contrived, that in its turn this tongue should hem in another, belonging to Udhrail, between it, Ronggepoor, and Morang; all of which circumstances facilitate the depredations of robbers. The north-east corner of this division is reckoned 19 *coos*, and the north-west corner 14 *coos*, road distance, from the residence of the native officer of police, while other jurisdictions are within four or five miles. It is not only a very extensive, but a very rich and populous district. Except on the immediate frontier of Morang it is highly cultivated, so as to harbour few or no destructive animals. The soil is so free, that few ploughs require iron. It is badly wooded, and like Ronggepoor its plantations consist chiefly of bamboos; but these not disposed so as to shelter the huts, as in that district; on the contrary the huts are quite naked, but they are surrounded by little kitchen gardens, which is seldom the case to the eastward. Along the frontier of Morang runs a chain of woods, about a mile wide, but in many parts now cleared. These woods contain a variety of stunted trees, with many reeds.

There are two respectable dwelling houses; one belonging to Subhakaran Singha, a Zemindar, and the other to Rameswardas, who has made a fortune by managing the estates of others. Both have large buildings of brick, with gardens, plantations, and several thatched but neat and comfortable houses, for the accommodation of their numerous attendants, and of the vagrants on whom they bestow entertainment; but Subhakaran Singha lives himself in a thatched house, and it is only his household deity that is accommodated in brick. Two free estates are of respectable size, one belonging to a Moslem saint, the other to a Brahman; but neither indulges himself in a house of a dimension suitable to his rank, although each has a small chapel of brick, as is also the case with a merchant.

Bahadurgunj, where the officers of government reside, is a very poor place, and does not contain above 70 houses, nor is there any place in the division that can be called a town.

In this division there are several antiquities of some curiosity, although splendour cannot be expected.

The fort of Benu Raja, the brother of Sahasamal, who is worshipped in Aruriya, stands here, about seven or eight miles from Bahadurgunj, between the Kunai and Ratoya rivers. The ruin consists of a rampart, about 600 yards square, which contains so many broken bricks that it has probably been once a very high and thick brick wall. In some parts there are traces of a ditch; but in many places this has been entirely obliterated, which is a proof of very considerable antiquity. Within these are no remains of buildings, except many fragments of bricks scattered over the fields. It is probable, that there have been buildings which have been entirely obliterated by those who removed the entire bricks. It contains a small tank, to which a small assembly resort on the 1st of Vaisakh, in order to celebrate the memory of the prince. South from Bahadurgunj about five miles, I visited another ruin, said to have belonged to the same family, and called the house of Barjan, who was a brother of Benu and of Raja Sahasamal. The fourth brother is said to have been called Bal Raja, and his house was seven miles north and west from Bahadurgunj. It is said to be about the size of the fort of Sahasamal, and he also is an object of worship. It is universally admitted that these persons were Domkata Brahmans. Few pretend to know when they lived; but some place them immediately after Virat Raja, the contemporary of Yudhishtir.

UNRAIL.—This is a large and populous jurisdiction. The appearance of this division and its villages much resemble those of Bahadurgunj, although it is not quite so fertile. Its soil is equally friable, and no iron is required in the plough. Its plantations consist mostly of bamboos, with a few little-mut palms intermixed. Near the river Dank there are a few small woods. In the whole division there is no house of brick, and only one man, a Mooken, has a private chapel of that material. Udhrai, where the native officers reside, is a scattered place, containing three markets, and perhaps 100 houses. Ranigunj, where the commercial Resident at Maldah has an agent, is a small town with 150 houses. Kaligunj, where the commercial Resident at Patna

has an agent for the purchase of sackcloth bags, is a very thriving but small town, not containing above 70 houses.

KRISHNAGUNJ is a large, compact, and populous jurisdiction. The country much resembles the last division, the plantations consisting mostly of bamboo, with a few betel-nut palms intermixed; but there are no woods, and the villages are more sheltered, the gardens containing many plantain trees, and the bamboos being more intermixed, so that the country has more the appearance of Bengal, than is seen towards the west. There are two houses belonging to two brothers of the same family, which possess a very large estate; both contain some buildings of brick; but they are very sorry places, and not becoming persons of a respectable station.

DULAIKUNJ is a very fertile jurisdiction, and is of a moderate size, nearly of a triangular shape. Anurag is about four miles from DulaiGUNJ, at a little distance east from Mahanonda, but on the side of a large channel, through which, in all probability, that river once flowed. What is called the Gar is a space of irregular form, and about 1600 yards in circumference. It rises suddenly from the surrounding plain to a height of 10 or 12 feet, so that on approaching it I thought that it was the rampart of a fort; but, on ascending, I perceived, that within there was no hollow space, and that in some places the surface within rose into little eminences or beeps. Only at one side there was a small cavity, which was separated from the outer plain by a mound like a rampart. This has all the appearance of having been a tank, although it is now dry. I then conjectured, that this eminence was a natural elevation; but on going to the residence of a Fakir, which occupies the centre of the area, I was informed, that adjacent to his premises a small tank had been lately dug to the depth of 14 cubits. After passing a thin soil, the workmen found ruins of many small chambers, and halls filled with bricks, I was also informed, that openings have been made in several places, in order to procure materials for building, and everywhere similar appearances were found. I therefore conclude, that this has been a very large building, probably consisting of many courts, surrounded by apartments. The people on the spot said, that some hundred years ago the place was covered with trees, and that no Hindu would ven-

ture to live on it, least Asur Dev should be offended. At length a Moslem mint came, killed a cow, and took possession, which his descendants retain. They have cleared and cultivated the whole, have erected decent buildings, and enjoy considerable reputation. The Hindas come occasionally to the hollow place before mentioned, and make offerings to Asurdev. The Moslems on the contrary venerate the intrepid saint, by whom the ruin was cleared, and about 1500 of the faithful assemble, after the fair of Nekmurad, to celebrate his memory.

At Kangliya Aonglai, about 12 miles road distance from Dulalgunj, and on the bank of the Kankayi, is said to have resided Kwagjavehari, sovereign prince of the neighbouring country, and son of Berijan Raja, whose house was at no great distance, and has been described in my account of Bahadurgunj. The natives, at their marriages, make offerings to Kwagjavehari under a tree, which stands on the bank of the river, and which is supposed to be immediately over the Raja's treasury. The Kankayi has exposed to view several heaps of brick, which at one time would appear to have been entirely covered with soil. This prince is said to have dug two tanks, which still remain, one at Kanhar, two miles south from his house, and another at Bhetiyana, one mile farther distant. Between them is an old road.

The country and villages are well sheltered with bamboos, but contain few trees. A few palms are scattered among the gardens. The immediate vicinity of the Mahanonda is very poor, sandy, and bare. Dulalgunj, where the native officers reside, is a place of some trade, and several of the houses, although it is a confused scattered place, have flower gardens, and an appearance of decency. It may contain 150 houses.

NEHRNAGAR is a moderate-sized jurisdiction. It derives its name from a small town, now in ruins, which was in the division of Dulalgunj. It is a very fertile low tract, but it is badly wooded. The villages are, however, well sheltered, so in Bengal, and are surrounded by plantain trees and bamboos. There are some small natural woods, which contain trees, intermixed with reeds. There are many Jhils or marshes, which throughout the year contain water in their centres; but they all are narrow like the old channels of large

rivers. Only one family, that possesses an immense estate, resides, and, being Moslem, it has a brick chapel and a store-house of the same material; but the lodging apartments are thatched.

The Moslems have three or four monuments (Durgahs) of brick, which seem to have either been built by some of the relations of Huseyn, king of Bengal, or to have been dedicated to some of his kindred, but none of them are much frequented. The Hindus have four brick private chapels (Math), but no place of public resort, that is at all remarkable.

KHARWA is a very small jurisdiction; the southern parts are overrun with part of the low marshy forest, which passes through the low part of this district to join the woods of Peruya in Dinajpore. The northern are populous, and resemble Bengal, the villages being buried in fine plantations of trees and bamboos. The huts also are more comfortable than those towards the west, and the people are more cleanly. Three proprietors of land, four Brahmans, four goldsmiths, six brokers (Dala), two coppermiths, and nine merchants, have houses built of brick; and there are two private places of worship (Math) of that material.

Kharwa, where the native officer of police resides, is a poor small town with about 100 houses. It has neither market, bazaar, nor shop; but several of the inhabitants oblige a friend, by selling him provisions in private; for it must be observed, that among the Bengalees the sale of grain, oil, and other articles in common demand, is considered as far from creditable.

Kaliganj, where the court for trying petty suits has been placed, is the chief town in the division, and contains about 700 houses compactly built. Besides a subordinate factory belonging to the Company, it contains several good brick houses, and is celebrated for its manufactures of cotton cloth called Khamsa.

Dumail is a place of great trade, and may contain 100 houses. Many of the villages are very large and populous, but their houses are so much scattered, and so buried in gardens and plantations, that they can scarcely be considered as towns.

Nishahat, although a small jurisdiction, it extends a con-

siderable length along the bank of the Mahanonda, which separates it from Dinajpoor. The western parts of this territory are in general occupied by the ruins of Gaur, overwhelmed with reeds, and the trees of old fruit gardens, now become wild and intermixed with many palms; but chiefly owing to the exertions of Mr. Charles Grant, and of his agents Messrs. Creighton and Ellerton, some progress has of late been made in bringing the ruins into cultivation, although the immense number of dirty tanks, swarming with alligators, moschitos and noisome vapours, is a great impediment. The soil however, is very fine, and rests on a layer of hard tenacious clay, which strongly resists the action of the rivers; the reason probably why this situation was chosen for building a large city. The eastern parts, towards the Mahanonda and Kalindi, are almost one continued village, and the soil is of a most extraordinary fertility, and uncommonly fitted for the mango tree and mulberry, which seem to thrive infinitely better on a narrow space, on each side of the Mahanonda from the mouth of the Kalindi to the mouth of the Tanggan, than they do anywhere else. The extent is only about 10 miles in a direct line, and the bank fit for the purpose on each side, may probably not exceed half-a-mile in average width, but even this small extent would produce a very large amount indeed were it fully occupied; that however is by no means the case. The middle parts are bare of trees, very dismal and low, and a great deal is covered by lakes or marshes. On the banks of these much spring rice is cultivated, and they produce great quantities of fish, and many reeds and vegetables used for eating by the natives, but they are very noisome and ugly objects, and must always have rendered Gaur a disagreeable and unhealthy place. In all probability, however, they were considered advantageous, as adding to its strength.

Three hundred houses, chiefly on the banks of the Mahanonda, are built entirely of brick, and 100 of the more of two stories. Many of these are very decent dwellings, and are becoming the rank of the inhabitants, who are chiefly traders of the Gossing sect; 300 houses are partly built of brick. The villages, wherever not close built and regular, are finely sheltered by trees and gardens.

Tangipara, Bahadurpoor, Bhulabhat, Chaurir Bazar, Ka-

merpoor, Govindapoor, Maheshwardini and Nischintapoor, must all be considered as forming one town, and that is much more closely built, and more resembles a city of Europe than most of the country towns of Bengal. The streets however, are very narrow and irregular, and the communication from place to place for every passenger except those on foot, is very much interrupted; but every thing is carried by water, the whole town running on a narrow elevation along the Mahanonda. These places may in all contain about 3000 houses, many of which are of brick, and to judge from the outside they are very comfortable.

Another town, where the Company's factory of Maldeh is established, consists of a similar collection of market-places, called English Bazar, Gayaspoor and Nimesary, where there is said to be about 900 houses; although from appearances I should think the number greater. This town, owing to the care of the different commercial residents, has several excellent roads, both passing through it, and in its vicinity; and a street in English Bazar, laid out by Mr. Henchman, is wide, straight and regular. The whole town contains many good houses. The Company's factory is a large building full of conveniences for the purposes for which it was intended, and defended by a kind of fort, which, if garrisoned, might keep off robbers, or detachments of predatory hordes, against whom it was very necessary to guard, when the factory was constructed. The architecture of the whole is totally destitute of elegance. It has indeed been built by degrees, and numerous additions have been made as convenience required.

Another town is composed of three adjacent market-places called Kotwalli, Tipajani and Arufpoor, and may contain somewhat more than 600 houses; but more scattered, and not so well built as the former. The people of Tipajani are subject also to the officers of Kaliachak, who have a superintendency over one-eighth of their conduct and property. Naoghariya, Pokhariya and Nawadshere small towns, are each containing about 100 houses.

Of all the numerous mosques built in their capital city by the Moslem governors and kings of Bengal, only four continue to be places of worship; and even these are so little regarded, that the Darogah, although one of the faithful, did not know their names. They shall be mentioned in the subsequent account of Gaur.

The intolerance of the Moslem kings, and the desire of erecting their buildings at Purya with the materials taken from the conquered infidels, have left no monuments of the piety of the Hindu kings. Some places, however, are considered as sacred, and these also shall be mentioned in my description of the antiquities.

It is said by Major Rennell, on the authority of Dow, that Gaur was the capital of Bengal 730 years before Christ, a circumstance of which I cannot find among the natives the slightest tradition.

When Adhur erected a dynasty that governed Bengal, although he resided mostly at Suvarnagram or Soargang near Dhaka, he had a house in Gaur, then probably near the western boundary of his dominions. The same continued to be the case during the government of his successor, Ballasen. His son Lakshman or Lokhymon, extended his dominions far to the north and west, made Gaur the principal seat of his government, and seems to have built the town in Gaur, usually called by that name, but still also known very commonly by the name Lakshmanawati, corrupted by the Moslems into Loknowty. His successors, who seem to have been feeble princes, retired to Nadiya, from whence they were driven to the old eastern capital of Bengal. The conquering Moslems placed at Gaur the seat of their provincial government. Whether or not the town, in the interim, had gone to entire ruin, cannot now be ascertained; but it probably had, as the entire support of most Indian capitals depends on the court, and on that being removed the people instantly follow. If the Muhammedan viceroys of Bengal re-established any degree of splendour at Gaur, no traces of it remain; for all the public buildings that can now be traced, seem to be the work of much later ages. I say re-established, because in the time of the Hindu government it undoubtedly was a place of very great extent, and contained many large buildings of stone, and many great works. The vast number of stones, with carvings evidently Hindu, that are found in the buildings of Purya, are a proof of the great size of the Hindu buildings, and the numerous tanks, some of enormous size that are spread through every part of the ruins, and that are evidently of Hindu construction are clear proofs of the vast extent of their city, and of the pains which they had bestowed. Whether the ~~same~~ external fortifications, and the roads by



which the city and vicinity are intersected, are Hindu or Moslem works, I cannot venture to conjecture, having observed nothing about them that could incline me to one opinion more than another.

On the establishment of a Muhammedan kingdom in Bengal, independent of the empire of Delhi, the seat of government was transferred to Purya beyond the Mahanonda, and Gaur seems to have been plundered of every monument of former grandeur that could be removed; as there can be no doubt, that the materials of the very extensive buildings reared there have been taken from the Hindu buildings at Gaur. This would probably show, that the first viceroys of Gaur were either men of moderation, who did not pull down the works of infidels, or that they did not live in splendour, and did not erect great works; for had the works of Hindus been destroyed to enter into buildings dedicated to the Moslem worship, the kings of Purya would not have presumed to remove the materials. That these princes completely ruined Gaur, or at least totally destroyed the remnants of Hindu splendour, we may infer from this circumstance, that in the buildings now remaining there are very few traces of Hindu sculptures. I examined several of them with great care, nor did I on any one stone discover the smallest circumstance, which could induce me to believe that it had belonged to a Hindu building; but I am told, that some stones have been found that contained images, and I saw a few such, that the late Mr. Creighton, a gentleman employed in the manufacture of indigo, had collected. It was said by a native servant, that these had been found in Gaur, although this seems to me doubtful, as Mr. Creighton's inquiries had extended also to Purya, and he had collected stones containing inscriptions from all parts of the neighbourhood, in order to prevent them from falling a prey to those who were in search of materials, and who would have cut an inscription of Adair's, or even of Yushishir's, with as much indifference as a pumpkin. Besides the servant said, that these images had been taken from Ramkol, a Hindu work erected in the reign of Hossyn Shah, long after Gaur had been made the residence of the Muhammedan kings of Bengal.

Purya in its turn was deserted, and the seat of government seems to have been restored to Gaur by Nasur Khan,

who had a long reign of 27 years. Most of the present ruins, however, are attributed to Hoomyn Shah, the most powerful of the kings of Bengal. The present inhabitants indeed imagine, that immediately after his death, the city was deserted; but this opinion we know is totally unfounded. Muhammed Shah, the third in succession after that prince, was deprived of this kingdom by Sheer Shah, the Muhammedan chief of Behar, and involved in his ruin Hamayun, ancestor of the Mogul emperors. After the short and turbulent though splendid reign of Sheer Shah, and of his son Sulim, the kingdom of Bengal again recovered its independence, and seems to have been governed by a set of upstart tyrants succeeding each other with amazing rapidity. The four last of these were of a family from Kurnan, and Soleyman, who was the most powerful of them, having plundered Gaur, removed the seat of government to Tangra, in the immediate vicinity. It was probably about the 27th year of the government of Akbar, that Bengal was reduced to be a province of the Mogul empire, and the viceroys probably, for some time at least, resided at Gaur. Sujah Shah who governed Bengal in the year 1727, although he added some buildings to Gaur, usually resided at Rajmahal, and Gaur never afterwards was the seat of government, but seems to have gone to instant ruin, not from any great or uncommon calamity, but merely from the removal of the government. Immediately on being deserted the proprietors of the land began, naturally enough to sell the materials, and not only the towns on the Mahanonda; but even a great part of Moorshedabad and of the adjacent places have ever since been supplied with bricks from that source. Had this been merely confined to the dwelling houses, or even to the palaces and city walls, there might have been little room for regret; although the two latter had they been left entire would have been great objects of curiosity, for they are of very astonishing magnitude. Materials however, having gradually become scarce, an attack has been made even on the places of worship, the endowments of which seem to have aided by the Zamindars. Even the very tombs of the kings have not been permitted to escape. The Moslems remaining about the few places that are endowed, and which are still in tolerable repair, complain most justly of this wanton rapacity, and are naturally alarmed for

their own security, as even Europeans have most disgracefully been concerned in the spoil. Although the government was no doubt totally ignorant of these spoliations, committed on places deemed sacred by all civilized nations, yet its character has not failed to suffer in the eyes of the people about the place, most of whom are Fakirs and others, who view the actions of infidels with no favourable eye. It perhaps might be an act of justice, and would tend very much to conciliate their minds, were orders publicly issued to prevent any attack on their existing places of worship, and to compel the Zemindars to make a remuneration for their rapacity, by adding some waste lands to the present endowments; for it is impossible to restore the works that have been destroyed.

Mr. Creighton, having made drawings of a number of the public buildings of Gaur sufficient to give an adequate idea of the whole, when they were in a far more perfect state than at present, and engravings having been made from these drawings, and published by Mr. Moffat of Calcutta, I shall not think it necessary in the following account of the present state of Gaur to enter into a description of these. I shall only state, that in my opinion these engravings, without being unlike, are calculated to give an idea of more neatness and magnificence than the works actually possessed. Not that this has been the intention of either the draftsman or engraver. It seems to be an unavoidable attendant on all drawings of native buildings, the most exact of which that I have ever seen, by no means conveys to my mind an adequate idea of that want of just proportion, which strikes my eye in viewing the object. Of those here, I would in general remark, that the masonry is a good deal better than in the buildings at Peruya, probably owing to all the stones having been originally intended for the places which they now occupy. The size of the buildings, however, is less considerable, there being nothing in that point to compare with Adinah, and the designs are still more rude and clumsy. The golden mosque of Huseyn Shah may indeed be compared to a quarry of stone, into which various narrow galleries have been dug by the workmen, and where masses, more considerable than the excavations, have been left to support the roof.

Mr. Creighton also bestowed great pains on making a survey of the ground on which Gaur stood, and made copies on

a reduced scale, one of which was presented to the Marquess Wellesley, and another is now, I believe, in the possession of Mr. Uday. Having procured the original survey, I have given a copy on a reduced scale, although far inferior to the above-mentioned copies, the ornaments of which contain much curious matter. This however will serve to explain my meaning. Beginning at Pichhli on the banks of the Kallindi, towards the north end of the division, we find the place where, as is supposed, Adisar Raja dwelt. It is entirely without the works of the city of Lakshmanawati or Loknowti, and very few traces remain. A considerable field is covered with fragments of bricks, and on its surface I found a block of carved granite which seems to have been part of an entablature. The bricks that remained entire have been entirely removed, and even the foundations have been dug. Two long trenches mark the last attack, and appear to have been recently made. There is no appearance that this place has ever been fortified. The situation is judicious as being high land of a stiff clay, which is considered by the natives as more healthy than where the soil is loose, and is less liable to be affected by rivers.

From the house of Adisar I proceeded over some fine high land interspersed with woods and old plantations of mangoes, to the place where Ballabehn, the successor of Adisar, is said to have resided. It consists, like the palace near Dhaka, of a square of about 400 yards surrounded by a ditch. Near it are several tanks of no great size, among which Amar, Vaghvari, and Kajali, are the most remarkable: A raised road seems to have led from this palace to the north end of Gaur. Crossing this road is a very extensive line of fortification, which extends in an irregular curve from the old channel of the Bhagirathi at Sonatola, to near the Mahanonda towards Bholahat. It is about six miles in length, and is a very considerable mound, perhaps 100 feet wide at the base, and on its north and east faces, towards the Kallindi and Mahanonda, has a ditch, which Mr. Creighton estimated at 150 feet in width. I saw no bricks, but am informed that a gentleman at English-bazar, near which it passes, made an opening, and found that in one place at least even this out-work had consisted of bricks, and had been of great thickness. At the north-east part of the curve of this work is a

very considerable projection in form of a quadrant, and divided into two by a rampart and ditch. It contains several tanks and the monument of a Muhammedan saint, and seems to have been the station where the officer who had the charge of the police of the northern end of the city resided. The title of this officer has been communicated to an adjacent market-place and estate, both of which are called *Kotwali*. Near the north-east corner of this fortress, at the junction of the *Kalindi* with the *Mahanonda*, was a high tower (*Minara*), built by a merchant who is said to have lived very long ago. The tower has in a great measure fallen, but its ruins viewed from the river are still a striking object.

This line, evidently intended to secure the northern face of the city, could only have been effectual when the old channel of the Ganges was not fordable. Indeed it is probable that when it was built, the main channel of the river washed the whole western face of the city. The other end terminates near the *Mahanonda*, and close to marshes almost inaccessible to troops, especially to cavalry, in which the forces of the Moors chiefly consisted. The immense space included between this outwork and the northern city being nearly the quadrant of a circle of 6000 yards radius, may be called a suburb, but I suppose has never been very populous; a great part indeed consists of marshes by far too low to admit of habitation. Near the old Ganges, however, a considerable extent, 4000 yards long by 1600 wide, is enclosed by ramparts, and contains several public works. This space, containing three square miles, seems in general to have been occupied by gardens, and indeed is now mostly covered with mango trees, which have, it is true, run quite wild into a forest; but the mud banks by which the gardens have been separated may still be readily traced. Several mounds, apparently roads, lead from this inner suburb towards the outwork, and its northern face has two gates of brick, still pretty considerable buildings. In this suburb is one of the finest tanks that I have ever seen, its water being almost 1600 yards from north to south, and more than 800 from east to west. The banks are of very great extent, and contain vast quantities of bricks. In all probability this has been one of the most splendid parts of the Hindu city. In *Kanulavari*, at some distance from its north-west corner, is the principal





place of Hindu worship in the division. It is called Dwarvadini, and though there is no temple, 5000 people still meet in Jyeshtha to celebrate the deity of the place and of the city, as this goddess is also usually called Gaureswari, or the Lady of Gaur. The bank at the north-west corner of this immense tank is now occupied by Moslem buildings, which perhaps stand on the former situation of the temple. Among these the most remarkable is the tomb of Mukhdam Shah Jahl, father of Alalhuk, father of Kotub Shah, all persons considered as men of extraordinary sanctity, and who possessed great power in the reigns of the first Muhammedan kings of Bengal, as I have already mentioned in the account of Dinaj-poor. The tomb of the saint is tolerably perfect, but the premises are very ruinous, although there is an endowment, and although the monument erected to this personage in Peruya has a large income. Near the tomb is a small mosque which is endowed, and is pretty entire. The keeper was a most ignorant fellow, and knew neither when nor by whom it was erected. On the side of the old Bhagirathi, opposite to this suburb, at a market-place called Sadullahpoor, is the chief descent (Ghat) to the holy stream, and to which the dead bodies of Hindus are brought from a great distance to be burned. In the times of intolerance they probably were allowed to burn nowhere else, and the place in their eyes acquired a sanctity which continues in a more happy period to have a powerful influence.

Immediately south from this suburb is the city itself, which within the fortifications has been about seven and a half miles long from north to south, and of various widths, from about one to two miles, so that its area will be about 18 or 19 square miles. Towards each suburb, and towards the Ganges, it has been defended by a strong rampart and ditch; but towards the east the rampart has been double, and in most parts of that face there have been two immense ditches, and in some parts three. These ditches seem to have been a good deal intended for drains, and the ramparts were probably intended as much to secure the city from inundation as from enemies; notwithstanding, part of the eastern side is now very marshy. In the *Ayem Akbary*, translated by Mr. Gladwin, these works are indeed called dams, and notwithstanding their great strength, are said sometimes to have



broken, and the city was then laid under water. The base of the outer bank was in one place measured by Mr. Creighton, and found to be 150 feet thick. The ramparts indeed, in most places that I saw them, were of prodigious strength. In most places of them I could discover no bricks, but I did not dig.

A considerable part (not quite a third) of the city towards the north, is separated from the remainder by a rampart and ditch. A part of this northern city is marshy, but the remainder would appear to have been closely occupied, there being everywhere small tanks such as are found in the towns of Bengal, and many foundations of houses and remains of small places of worship are still observable. A considerable space has been cleared round an indigo factory, and the situation is very fine. I neither saw nor heard of any considerable work in this part of the city, but a great elevated road is said to pass through it from north to south. In the southern part of the city there have been very numerous roads raised very high, and so wide that in many parts there would appear to have been small buildings of brick on their sides. These were probably chapels or other places of public resort, and the dwelling-houses were probably huddled together in a very confused manner on the raised sides of the little tanks with which the whole extent abounds. Everywhere bricks are scattered, and there are many ruins of mosques, but great diligence is still used in lessening them, and in a few years one entire brick will become a rarity. There have been many bridges, but all very small and clumsy.

The principal object in this part of the city is the fort, situated towards its south end, on the bank of the old Ganges. It is about a mile in length, and from 600 to 800 yards wide, and seems to have been reserved entirely for the use of the king. The rampart has been very strongly built of brick with many flanking angles, and round bastions at the corners. I have no doubt of its having been a work of the Muhammadans. In its northern part have been several gates on the road leading from the northern entrance. They were probably intended as triumphal arches, as there are no traces of walls with which these gates were connected. The palace was in the south-east corner of the fort, and was surrounded

by a wall of brick about 40 feet high and eight thick, with an ornamented cornice, which, although a vast mass, as being 700 yards long and 200 wide, precludes all idea of elegance in the architecture. The north end still remains pretty entire, but the other sides have suffered much, and few traces of any of the interior buildings remain. Almost the whole interior is indeed cultivated. The palace has been divided into three courts by walls similar to the outer ones, which crossed from side to side. The northern court has been again divided into two by a wall running north and south. In the eastern of these a building still stands, which, from the massiveness of its walls, and want of air and light, was probably a dungeon. Within the palace there are some small tanks, and they seem to be of Hindu construction, as their greatest length is from north to south.

At the north-east corner of the palace are some buildings of brick, where probably the officers and people in waiting were accommodated. A little north from these are the royal tombs, where Huseyn Shah, and other princes were buried. It has been a neat building, and the area within has, it is said, been paved with stone, and the graves were covered with slabs of polished hornblende, usually called black marble. Not one of these remain, and the building has been nearly destroyed. It must be observed, that in the whole of Gaur and Purnya, I have not seen one piece of marble, either of the calcareous or of the harder kinds. The black hornblende or indurated potstone, that by the Europeans in India is commonly called marble, is too soft, and possesses too little lustre to be entitled to that appellation. In native buildings, that are kept in good order, it is always oiled to give it a shining appearance, for without that assistance, although polished, it has a dull earthy appearance.

A little north from the tombs has been a mosque of considerable size. The walls and roof have fallen, forming a heap that is cultivated, and the tops of the stone pillars project among the growing mustard. East from the palace, and near a gate, said to have been built by Suja Shah, is a small mosque built by Huseyn Shah in honour of the feet of the prophet (Kudum Rasul). It is in tolerable repair, and has an endowment, but is a very sorry specimen of the king's magnificence.

Such are the remains of the fort, which the Mogul Ha-mayun called the terrestrial paradise (Jenmutabad, Ayoen Akbery, vol. 2, p. 51); but the Moguls had not then acquired the magnificent ideas, for which they were distinguished, after the illustrious son of that prince had obtained the government of India. Dow, according to Major Rennell, attributes the name Jenmutabad to Akbur, but Abul-fazel could not well be misinformed, and certainly was unwilling to conceal any of his master's great actions, or any portion of his authority.

Immediately without the east side of the fort is a column built of brick, which, to compare small things with great, has some resemblance to the monument in London, having a winding stair in the centre. This leads to a small chamber in the summit, which has four windows. It is called Pir Asa Munara, and no use is assigned for it by the natives. Pir Asa, they say, was a great saint, and may have been a fanatic, like Joannes Styliites, who passed an austere life on the top of a column.

North from the fort, about a mile and a half, and adjacent to the Ganges is a considerable space called the flower garden (Phulwari). It is about 600 yards square, and is surrounded by a rampart and ditch; for these kings of Bengal seem to have lived in constant danger from their subjects. South-east from the garden, and not quite a mile north-east from the fort, is Piyaavari, or the abode of thirst, a tank of considerable size, but which contains very bad brackish water. In the time of the kings, there was a large building, which was probably the proper Piyaavari. To this criminals were sent, and allowed no drink but the water of the tank, until they perished. In the Ayoen Akbery this great monarch is justly praised for having abolished the custom. No traces of the building are extant. West from this tank are two smaller ones, which were dug by two brothers, Hindus, who were in succession Vazirs to Hoseyn Shah, the most tolerant and powerful of the Bengalese kings. Near them are some petty religious buildings, the only ones that seem to have been permitted in the city. They have an endowment, and have been lately repaired by Atalvihar, one of the chief guides of the Bengalese in spiritual matters.

South from Piyaavari is a tank, in which there are tame

crocodiles, that are, in fact, considered to be the same with a saint, whose monument is adjacent. The animals resemble, in their manners, those which I described in the account of Matiyari. Between the flower garden and fort are the remains of a place for landing from the river (Ghat), the only one belonging to the city of which any traces remain, and it is not to be compared in magnificence with many built by the wealthy citizens (Babus) of Calcutta. It is called Kawan Khan, probably from the name of the founder.

About 1200 yards from thence is what is considered, as having been the greatest building of the place, and which is called the great golden mosque, there being another of the same name, which is called the lesser. It is about 180 feet from north to south, 60 from east to west, and 30 feet high to the top of the cornice. It is a perfect parallelopiped, without projection or recess, except that it was formerly covered with 33 domes, the miserable dimensions of which may be readily calculated, from what I have now stated.

South-west from the fort is a very fine tank named Sagar, although far inferior to the tank of the suburbs, which bears the same name. It is undoubtedly a work of the Hindu kings. Between this and the river are several considerable mosques, among which is one called Tangtipara, probably from having been situated in a quarter occupied by weavers. At the south end of the city is a fine gate called the Kotwali, probably owing to a superintendent of police, with that title, having been placed there, just as another was placed at the northern extremity of the works.

An immense suburb called Firospoor, extended south from this gate to Fokhariya, a distance of about seven miles, and its situation contains a vast number of small tanks, bricks, and remains of places of worship, so that it has every appearance of having been thickly inhabited; but it would seem to have been very narrow, and probably resembled the continuation of villages, that now extends for about a similar distance along the banks of the Mahanonda, from Nimemury to Bholahat, and which I have supposed may contain 4000 houses. This part of Gaur was, however, without doubt more ornamented with buildings, and east from the line of suburbs were probably many gardens and country houses belonging to the wealthy inhabitants.

This suburb has had a rampart of earth towards the west and south, more I presume with a view of keeping off floods, than as a defence against an enemy. A large mound from the south-east corner of the city runs out in that direction to defend it from the inundation of the marshes behind Bhalahat. Towards the east several large pieces of water came close upon the suburb; but these either did not overflow their banks, or no means were taken to prevent the injury that this might occasion. In this suburb was the lesser golden mosque, one of the neatest pieces of architecture in the whole place. It was built by an eunuch in the service of Huseyn Shah.

Here also resided Nyamutullah Wali, the Pir or spiritual guide of Suja Shah, and he is buried in a small clumsy building, which however is in tolerable repair, his descendants living near in a large brick house, which was granted by the prince together with a considerable endowment in land. A merchant has built near it a small but neat mosque, which is in a much better taste than the larger monuments of royal magnificence. The descendants of the holy man, much to their credit, have here collected a good many inscriptions from different mosques, in order to save them from the hands of Calcutta undertakers. They do not keep their own premises in a neat condition, and seem to squander a great part of their income in feeding idle vagrants.

This suburb, from its name, was probably first occupied in the time of Firoz Shah. There have been two kings of Bengal of that name, but the latter governed only nine months, whereas the former governed three years, during which he may have established works of some consequence.

There are in Gaur numerous Arabic inscriptions in the Toghra character; but this could not be decyphered by any person whom I could procure, otherwise they might have afforded the means of settling many points in the chronology of the kings of Bengal.

Such are the principal features of the ruins of Gaur, which no doubt has been a great city; but many of the accounts of its population, appear to me grossly exaggerated. Including such parts of the suburbs, as appear to have been at all thickly inhabited, the area of the whole cannot, in my opinion, be calculated at more than 30 square miles, and this

even appears to me considerably more than the actual extent. Although I am willing to admit the utmost size possible, in order to approximate somewhat to the estimate of Major Rennell, who allows an area of 30 square miles; but from his map it appears evident, that he has not traced the ruins with the same care as Mr. Crighton, and has taken the width at by far too great an average. Now such a space inhabited, as Indian cities usually are, would not, in my opinion, contain above 8 or 700,000 people, that is about the number of people in London or Paris, cities with which Gaur, except in number of inhabitants, had never any pretensions to vie.

**SIBGUNJ.**—This small jurisdiction is situated on both sides of the great Ganges; and consists, in a great measure, of different fragments scattered, not only through the adjacent division of Bholahat, but through the districts of Nator, Moorsshedabad, and Bhagulpoor. Among the ruins of Gaur are many woods, formed of deserted plantations, in the lower parts are some extensive wastes, covered with reeds and tamarisks, and there are several very extensive marshes or swampy lakes, so that, on the whole, there is a great deal of waste land, and the soil is not near so rich as in the two divisions, by which this is bounded on the north. It is in particular less favourable for the mulberry. In Gaur the villages are well wooded: near the rivers they are very bare. Twenty-five houses are built of brick, and 10 Hindus have brick buildings for their household gods. Sibgunj, where the native officers reside, is a scattered irregular place, containing about 300 houses. Mahadipoor is a considerable town, as containing about 600 houses. Motaali, a market place in this division, is connected with it by Nawadah, a town of Nator lying between them, and the whole forms a large assemblage of houses, some of which are brick, and the road leading through them is tolerably wide, although crooked. This town is chiefly occupied by weavers.

Baraghariya, Barabesar, or Pokhariya, with the adjacent market place called Kennatgunj, Chandidaspoor, Kalihat or Said Kunalpoor, and Jockasi, are also towns containing each from 100 to 500 houses. The two last are on the right of the great channel of the Ganges.

At Turtipoor (Turtypoor, R. B. A. No. 18.) is a place celebrated for bathing in the Ganges. The place is also

called Jahnvi. There are annually five assemblies, at each of which from 4 to 5000 people attend. It was at this place, according to legend, that Jahnvi Muni of Gaur, swallowed the river. Bhagirathi, in bringing the sacred stream to Sagur from Ganggotri, seems here to have had great trouble. No sooner had he recovered the nymph from the thirsty Jahnuni, than she was stolen by an infidel (Sangkhasur), who led her down the banks of the Padma, and it was with great difficulty that Bhagirathi recalled the goddess to the narrow channel at Songti. These legends I have no doubt owe their origin to changes, which have taken place in the course of the river, and which are probably of no very remote antiquity.

At Chandipoor or Mahiravan, south-east about two miles from Sibgunj, is held an assembly of from 1000 to 1500 people every Tuesday and Saturday in Vaisakh. There is no image nor temple, but the people meet under a large Pipal tree.

KALIYACHAK.—This is a small division. The land is well occupied, and some part is remarkably favourable for indigo and mulberry. There are large plantations of mangoes, but few bamboos, and the villages are not sheltered by trees. Some of them are quite bare, as towards the west; but in general the huts are surrounded by small gardens, in which a few plantains or *viciis* cover their meanness, and the great dirtiness of their occupants. There is one small wood in marshy land, composed of *Hijal* and rose-trees; but it does not contain 200 acres. Some parts of the ruins of Tangra are covered with woods, consisting of old plantations of mango and *Jak*, among which a variety of trees have spontaneously sprung. The whole district is miserably intersected by rivers and old channels, but few of them are marshy.

Thirty-two petty landlords (*Muskuris*) reside, but of the twenty-five dwelling houses of brick, that are found in the division, the whole belong either to persons now actually engaged in trade, or to such as have acquired their fortune by that means. Three Hindus and one Moslem have private places of worship of brick. There are three market places, Kaliyachak, Gadai Sukimpoor, and Sottungunj, which surround the residence of the native officers, and may be con-

sidered as one place, although separated by considerable intervals and plantations. The whole does not contain above 100 houses.

Narayanpoor or Julaiipoor, Sadpoor, Bangagara, Hoseynpoor, Sheerahahi, Bangsvariya, Trimbhani, Payikani and Tipajani are small towns, each containing from 100 to 200 houses, but part of Payikani is in Gorguribahap, and part of Tipajani is in Bholahad.

There is a small mosque to which the Moslems occasionally go to prayer, and where the qutary burns a lamp, but it has no regular establishment. In a wood about 5 coos northerly from Kaliyachak is a garden or rather orchard called Jangakitota, in which from 5000 to 10000 people annually assemble to worship. The place belongs to six Vaishnavs, who prepare a bed for the deity, and receive presents. They have built a brick dwelling-house. Both Hindus and Moslems attend. The former consider the place sacred to Vishnu, and that it was consecrated by a disciple of Advaita's wife; the Moslems say, that it is the favourite abode of the saint of the woods (Jangali Fir). The Hindus have no other remarkable place of public worship. They bathe in all parts of the Ganges.

GORGURIBAH.—This jurisdiction is reckoned 22 coos long and 5 coos wide, it is not populous or well cultivated. The extensive islands in the Ganges near Rajmahal belong in general to this division; but some parts of them are annexed to the district of Bhagulpoor.

These islands and the lands near the chief branches of the Ganges are very bare. Farther inland, as at Gorguribah, there are numerous plantations of mangoes, with some palms, but few bamboos. Towards the north-east the villages are tolerably sheltered by gardens and bamboos. A large space is overgrown with reeds and bushes, and there are many woods of Hijal intermixed with marshes and channels overgrown with reeds and rose trees. In the north-east part of the district at Nurpoor is a considerable elevation said to be about five or six miles long and half-a-mile wide, which runs north and south, and consists of a reddish clay, very favourable for building.

About 3 coos east from Gorguribah, is a kind of lake called Dhamruji Jhil. It is about 2½ miles from north to south, and 3 miles from east to west, and always contains much water.



Near the edges this is overgrown with reeds and aquatic plants, but the middle is clear. There are many other Shikls, which contain water throughout the year, and some of them are large; but they seem to be old channels of rivers, although Banliya is about two miles long and a mile wide. I saw it from some distance, and its water appeared to be free from reeds.

In this division no less than 50 Zemidars reside; of course their estates are small, and they live not only without splendour, but without that ease and abundance which usually attends landed property. Only two of them have any bricks in their dwelling-houses, and three merchants are equally well accommodated. The huts are very poor, and are not in general sheltered by trees; but are not so naked as towards the west and north, and round them have usually small gardens shaded by large plants of the *rice*. The Hindus have 10 *Mangcha*, and 10 *Mandira* of brick for their domestic gods.

The native officers reside at a market-place called Gorguribah, which is adjacent to Hayatpoor (Hyatpoor H.); but for two miles above and below, the banks of the *Kalindi* are occupied by what may be considered as one town, although in different places it is called by various names, and besides Gorguribah, contains four markets, Kurimgunj, Lahirajan, Balupoor, and Khidargunj, within all perhaps 1000 houses, which in general belong to persons, who consider themselves as of high rank. They keep their houses tolerably neat; but the buildings are mean; nor can one of them be said to be a fit abode for a gentleman.

Putiya, Masiknagar, Kuraliya, Gopalpoor, Malatipoor, and Mergapoor, are also market-places, having in their vicinity small towns of from 100 to 500 houses. The only place of worship among the Hindus is a descent (Ghat) into the Ganges at Kungri, where at the four usual times of bathing, in all, about 80,000 people may assemble on common years.

MANIHARI.—Is a jurisdiction of moderate size and contains few inhabitants; but its greater mass extends a long way on the bank of the Ganges, and a portion is detached towards the bank of the Mahanonda, and is far separated from the rest. A large proportion of the division is overrun by stunted woods of *Hijal*, intersected by water-courses and marshes filled with reeds. The greater part of the remainder, on the

banks of the Ganges, is quite bare, and the houses are close huddled together on the highest spots, where they have scarcely a bush to afford shelter. No dwelling of brick belongs to the natives, nor have any of them private chapels of that material.

Manihari, the residence of the native officers, contains 200 houses, and the proprietor of an indigo work, which has been established on its tanks, has taken considerable pains in making straight, and wide roads through it, and in its vicinity. The air is by far more salubrious than in most parts of the district, and the views from the high ground on which the town stands, and from a little hill behind it are uncommonly fine; for they command a large extent of the Ganges, with the western parts of the Bhagulpore hills on the south, while the snowy mountains of the north are occasionally visible.

Besides Manihari, Torushbana, Kangtakoe, Bakurgunj, Baluya, Lalgola and Parsurampoor united; Basantapoor and Nawabgunj are small towns containing each from 125 to 350 houses. The inhabitants of the last deserve peculiar recommendation for the cleanliness and neatness of their huts.

At Jotnarahari, in the south-west corner of this division, where the natives suppose, that the Kosi joins the Ganges, is a place celebrated for bathing. In common years there are four assemblies, at each of which from 10 to 12,000 people meet, and remain from two to four days. Many traders and disorderly persons attend. This year (1810) in February, at the grand assembly which takes place once in about 50 years, on certain conjunctions of the stars, no less than 400,000 people were supposed to have come to this place, and every remarkable Ghat from Ganggotri to Sagar was also crowded. It was a most pitiable spectacle to behold so many thousands crowding ding-dong for the performance of a ceremony, at best idle and unprofitable, exposing their infants, sick and aged kindred to hardships from which many of them perished on the spot, while vast numbers of those even who were in health, suffered hardships, which threw them into fits of sickness, and still many more by a neglect of their affairs and the expenses incurred, have involved themselves in great pecuniary difficulties.

At Medani-poor, about a mile east from Manihari, many people bathe in the Kamalawari river. This they do on any

occasion when they are afraid; and both Hindus and Moslems adopt the practice. Each person brings a goat, and if the votary is a Hindu, his Purohit attends, pronounces prayers over the animal, and turns it loose in the river. Any person except the votary, may then take it. This scape-offering is by the Hindus called *Utsarga*. Any Brahman will make the offering for a Muhammedan. It is supposed, that in this part of the Kanalerwari there are seven very deep pools; but this is very problematical.

## CHAPTER III.

## POPULATION OF THE DISTRICT, &amp;c.

Some years ago a *Khanah Showari*, or list of inhabitants, in consequence of orders from government, was prepared by the native officers, and from them it was transmitted to the magistrate. Having procured a copy, I have in the Appendix given a short abstract, omitting many particulars not connected with this subject, and probably intended to be of use in regulating the police. I was everywhere assured by the best informed natives, that the returns which had been made to the magistrate were of no authority. The native officers made no attempt to ascertain the matter, in the only way in which it is practicable, that is by sending for the village officers, especially the watchmen and messengers, and by taking down from their verbal report a list of houses and people, and by remitting to the judge for punishment all such as they detected speaking erroneously, whether from intention or carelessness; for there can be no other sources of error, these people being perfectly well-informed on the subject. This process however, being attended with too much trouble, the *Darogahs* in general merely applied to the different agents of *Zemindars* for a list of the houses and people under their respective management. By this means all the people living on lands not assessed were excluded, and in this division there amount to a very great number. Farther, most of the rents in this district are farmed to people called *Moostajirs*, and these are almost the only agents of the *Zemindars* that reside in the country parts, while many of the persons who rent large extents of country, especially those paying low rents in perpetuity (*Kestemurars*), give their rents immediately to the proprietor, or to his chief agent (*Dewan*), and are entirely exempt from the authority of the *Moostajirs*. Those who paid such large rents, immediately to the *Zemindar*, together with all the people living on their extensive farms, seem also to have been omitted. Further still, all the

higher castes, Hindus and Moslems, in this district are exempted from paying rent for the ground occupied by their houses and gardens, and are therefore not entered on the books of estates. These also seem to have been omitted. Finally, many of the slaves, poor labourers, and even cultivators (Adhiyars), rent no land immediately from the landlord; but procure room for their houses from those for whom they work. These also seem to have been omitted. But even all these would not have made such a reduction, as probably has taken place, and the number of people was, I doubt not, intentionally represented as much smaller than those that actually pay rent to the agents who were employed, least government should come to a more accurate knowledge of their resources. In many of the divisions, indeed the calculations are quite absurd; unless we admit, that by people the compilers only meant male adults; thus in Udhruil, there are stated to be 15,270 houses, and only 32,888 people; and in Krishnagunj 20,285 houses and 47,844 people; but that this was not the intention, I know from having seen several of the original reports, in which the men, women and children were distinctly enumerated.

Various degrees of the inclination in the agents of the landlords to conceal, and of the vigilance with which they were inspected by the officers of police, have made this document unworthy of credit even as giving a view of the relative population of the different divisions. Thus Matiyari, a very poor sandy territory, is made to contain very near four times the number of inhabitants that are in Udhruil, comparatively a rich country, and nearly of the same size; while the population of this is almost equalled by that of Kharwa, a very small district in a bad state of cultivation.

There is even reason to suspect, that the returns made by the different police officers of divisions, have been altered after they reached Puaraiya, for I took a copy of the original *Khanah Shomari*, which had been preserved at Nahnagar, and which gave 22,572 houses and 104,304 people, while the copy at Puaraiya gives only 20,280 houses and 108,001 people. I am therefore persuaded, that the mode of ascertaining the population which I have adopted in Rongseepoor and Dinajpoor, will give a nearer approach to the truth than these returns; at the same time, I admit that it is futile to be

considerably erroneous; but I have no means of forming a more accurate conjecture.

As in many parts of this district six cattle are kept for each plough, and in most parts at least four are allowed, while the cattle are somewhat better, the quantity of land laboured by each ploughman is on an average a great deal more than in Dinajpoor and Ronggopoor; although, where there are only two oxen to each plough, the quantity that these will cultivate is here usually reckoned less than the people of this district allowed; for the people here are a very helpless poor race, evidently less laborious than even those of Ronggopoor. Where however six cattle are employed, the man who manages the plough does no other work, and as with four cattle he requires much additional assistance, I scarcely think that the additional stock does much more than counter-balance the difference of inactivity, so that including labourers hired to assist the ploughmen, of whom there are scarcely any in Ronggopoor, and very few in Dinajpoor, nearly the same proportion of agricultural population will be required for the same extent of arable land as in Dinajpoor, especially as from the vast number of cattle, and the indulgence which is given to those who tend them, their keepers are exceedingly numerous. Still however, I must allow a little more labour to be performed by the additional stock, and in proportion to the amount of that, and the nature of the soil and cultivation, I shall allow from 15 to 19 Calcutta bigahs of cultivated land for every family of five cultivators, young and old, men and women. Then rejecting small fractions, I shall take the remaining classes of society at the proportion estimated by the best informed men.

The following is an example of my manner of proceeding. In the division of Sibgunj it was estimated by well-informed persons, that there were 12,500 families employed in agriculture; and I have calculated the extent of occupied land at 118 square miles, or 836,560 bigahs, the measures there being the same as at Calcutta. Now deducting the proportion seven-eighths of one ana of the whole division, which was stated as that occupied by houses, gardens, and plantations, there will remain 810,040 bigahs, which will give about 164 bigahs for every family. Now, this I think is a probable proportion; for two-thirds of the ploughs have four oxen, and

the remainder have two; while a great deal of the land is sown, after one or two ploughings, as the inundation retires; but then a great deal of mulberry is raised, and this is a cultivation which is attended with much trouble. These calculations coincide so well with my ideas, that I think there can be no very gross error in the results. The agricultural population being here reckoned only one-half of the whole, would be 62,500 in place of 19,469, according to the returns made by the native officers. The reason of such an amazing difference seems to be, that few of the other classes paying rent, the greater part of them was entirely omitted in the returns. The agents of the Zemindars whom I consulted, only admitted 6000 ploughs cultivating 124,000 bigahs, which may very probably be all that is entered on their books, there being much free land, and probably enormous frauds. The result of similar calculations made respecting each division, will be found in the Appendix. In the Appendix will be found a calculation of the extent of many of the causes which affect the population.

I have already mentioned the great listlessness and want of energy among the people, scarcely any of whom enter into the regular army, although many are of the same tribes which farther towards the west have strong military habits. They have however, entered into the provincial corps, where they have chiefly distinguished themselves by a want of that correct and honourable behaviour, which the natives of the west of India serving in the Bengal army, have in general manifested. Most also of the armed men employed by the police, and by the landlords as guards (*Burukandaj*), are natives of the district, and a good many go for this kind of service towards the east. Further, the greater part of the officers employed to manage the rent are natives, and perhaps those who go from this district to others for that kind of employment, are as numerous as the strangers that are in service in *Furniya*. There is therefore from this district some more emigration than from the two that are situated towards the east; but this emigration is so small as to produce little or no alleviation from the immense population by which the country is overwhelmed, and is more than counterbalanced by a much greater strictness in the manners of the women. The husbands are exceedingly jealous and careful, and the number of peo-

adulteries is very trifling. Even the few that are, make but a very poor subsistence, a smaller proportion of the men who have considerable incomes, being strangers than in Dinajpore and Ronggopore. Among the lower ranks scarcely any girl remains unmarried at six or seven years of age; but as the Hindu law is here very rigorously observed, many of the higher castes, whose ancestors have come from the west of India, or who have not the sums necessary to be squandered on the eternal ceremonies that are required in marriage, find a great difficulty in procuring proper matches for their daughters, and often altogether fail.

The Hindu law respecting concubines is here not so strict as in most places, and almost all the pure Sudras, and even some of the high castes are permitted to keep widows as *Sarmodhs*. As however, the high castes are here exceedingly numerous, the number of widows is somewhat greater than in Dinajpore and Ronggopore, and is some sort of check to population.

Notwithstanding both these circumstances, the number of women in a condition to breed is far beyond the proportion in Europe, and still farther beyond what prudence requires yet the population seems in some places to be diminishing; for the extreme timidity and listlessness of the people has in some parts, prevented them from being able to repel the encroachments of wild beasts, as will afterwards be stated. This however, is only a local and recent evil, and within the last 40 years the population has, I am credibly informed, at least doubled. There is indeed reason to think, that at no very remote period, the whole country was nearly a desert; for setting aside the Muskims, who form about 43 per cent. of the whole population, more than a half of the Hindus consider themselves still as belonging to foreign nations, either from the west of India or Bengal, although many of them have no tradition concerning the time of their emigration, and many have no knowledge of the particular part of these countries, from whence they came. Although all the lower classes marry while infants, young women, it must be observed, seldom have their first child until their 16th or 17th year. Many have their first child even at a later than at an earlier age. Instances have occurred of girls having a child in their 18th year, but such are very rare.



Many more people live here as servants or hired labourers than even in Dinajpore; yet the difficulty, which a stranger finds in procuring porters, is still greater than in that district; and this however, extraordinary such an assertion may seem, must be attributed to the extreme poverty of that class of people; although one would naturally expect, that this should render them anxious for service; but the fact is, that in order to defray the expenses of marriage, funerals and other ceremonies, most of them are deeply involved in debt, and their services are bound for many months in anticipation, so that they are no longer at liberty to engage themselves to a stranger. The checks on population are nearly of the same nature here as in Dinajpore and Roeggupore.

Although the distinction of families, which adopt and reject inoculation for the small-pox has become perfectly hereditary and fixed, yet the practice is more universal than in the districts lately mentioned, and is equally successful; while the diseases peculiar to India, especially that chiefly affecting population are less prevalent. Fever however, makes greater ravages, and fluxes are more common than towards the east. Dysenteries, without bloody discharges are here very common, especially after the equinoctial periods; but they are less fatal than in Europe. Formerly, I am told, this was the disease to which the Europeans at Puraniya were chiefly subject; but of late, without any evident cause that I have learned, this severe disorder has become less usual, and fevers much more common. It must be observed, that in the south-east part of the district it was stated, that fluxes were most prevalent and dangerous after the vernal equinox; while in the other parts of the country the worst season for this disease was stated to be after the autumnal equinox.

Cholera (Dakal) are not uncommon in the hotter parts of the year. Of those seized perhaps one-tenth die; but in some places this disease was alleged to be more fatal. Both species of leprosy are considered as inflicted by the deity as a punishment for their sin, and, unless a Hindu of rank has means to perform the ceremony of purification (*Prayachitta*), he becomes so far an outcast, that he must live separate from his family, and when he dies, no one will bury him. Many of those, who are affected after marriage, even when purified

by the ceremony, abstain from cohabitation with their wives. No one affected before marriage can, on any account, enter into that state; but the period, when the malady appears, is usually anticipated by the ceremony.

The leprosy, which in Bengal is called *Mahavyadhi*, is here more usually called *Kur Kuri* or *Kushtha*, the latter a Sanskrit word. In the eastern parts of the district it is much more prevalent than towards the west. The leprosy, in which the skin becomes white, is here most commonly called *Pakhra* or *Sweta*, or *Charita Kuri*, and is pretty common; but is in general confined to a few parts of the body, and very seldom indeed becomes general. The chronic swelling in the leg is very rare, while that of the throat is very frequent. The former is here called *Filpa* or elephant leg, as by European zoologists it has been called *elephantiasis*. The swelling of the throat is here called *Gheg*.

The rarity of the chronic swelling in the leg, &c., while that in the throat is so common, would seem to point out some difference in the nature and origin of those diseases; although there are so many circumstances common to all, that in the account of Dinajpore I was led to consider them as the same malady occupying different parts of the body. In some parts the swelling of the throat was considered as peculiarly incident to certain castes, especially to that called *Kairi*, which would tend to show, that hereditary influence has some share in its production.

The *Sannipatik*, or fever, accompanied by a swelling in the external fauces, in this district is a very uncommon disease, although in the adjacent district of Dinajpore it is exceedingly common. It happens at all seasons; and in discourse must be carefully distinguished from the disease called *Sannipat*, which is the very worst stage of a pure fever, where the powers of life give way, and the patient becomes cold. The sporadic fever which the natives consider as arising from a diseased state of the inner membrane of the nose, and which is here called *Nakra*, is very common.

Although coughs are not nearly so frequent as in cold climates, most catarrhs being confined to a slight fever, accompanied by a discharge from the nose, yet many old people are harassed by the complaint, which zoologists call *catarrhus semilis*. Many are affected with a kind of

chronic rheumatism, which produces a considerable swelling, and great stiffness, or even contraction of the limbs, although neither accompanied nor preceded by fever. This disease would appear to be more common in the rainy season, than during winter.

*Condition and manner of living of the people.*—Before entering on this subject I must premise, that most of the remarks, which I shall make will refer chiefly to the part of the district on the right bank of the Mahanonda where the Hindi language and manners of Mithila prevail. On the left of that river the language of Bengal prevails, and the manners and condition of the people so nearly resemble those of the adjacent parts of Dinajpore and Rongopore, that it will not be necessary to enter into a detail concerning them.

Having in Dinajpore and Rongopore given a particular estimate of the expenses of the different classes of people, Muhammedan and Hindu, in the vicinity of the respective capitals of these districts, I think, that in treating of this it would be unnecessary to enter into a detail so minute. I shall therefore confine myself to some general observations on the different heads of expense.

A native assistant, well acquainted with country affairs, was at considerable pains in each division, to procure an estimate of the monthly expense of living among different classes and ranks of people, and of the proportion of those who lived in each style; and the result will be found in the Appendix. His estimate, except in the higher classes, was calculated in sixteenth parts of the whole population; for the sake of uniformity, rejecting small fractions, I have calculated how many families belong to each class, and have reduced the table to that form. The people from whom he took his information were no doubt abundantly able to give a very accurate estimate of the usual rate of living, and might have made a near approximation to the proportion of each class; but the results appear to me liable to many objections. There is also another objection to the construction of this table. In place of having desired the assistant to begin with making in each division an estimate of the expense of a family of three persons, and then to proceed gradually increasing the number of people, I directed him to form the various expenses of the people in each division into six classes, in conformity

with the estimates which I had made in Ronggopoor and Dinsajpoo. This has occasioned a considerable want of uniformity, which might have been avoided by the former plan; and it must be observed, that the principal object of all natives' expense being to maintain as many dependents as possible, the relative expenses of different families bear a much closer proportion to the respective number of persons each contains, than one accustomed to the manners of Europe alone would readily believe possible. Farther it must not be imagined, that in any division there are no families, which contain only three or four persons, although none such are mentioned in the table; for the whole having been divided into six classes, according to their rate of expenditure, the most usual numbers of persons corresponding to such rates of expense have been selected; and the others omitted. Even making an allowance for this the expense of the lowest class seems to me almost everywhere to be exaggerated. The people who gave these statements, men usually of the higher ranks, alleged, that the lower classes were not so poor as they pretended, yet on requesting them to calculate, how a poor family could raise such a sum, as that stated as the lowest, they never could succeed. With regard again to the higher classes the same people seemed to me to underrate the number of these principal families and the amount of their expense, while they exaggerated the number of persons maintained in their families, by including among their domestics many of the persons employed in managing their estates, all of whom have separate families. Such sums as they have stated may indeed be the regular monthly expense of families of this kind; but the building of new houses, marriages, funerals, pilgrimages, purifications, and other ceremonies, are contingencies, some one of which occurs almost annually; and some of them are attended with an enormous expense.

As in this district such contingencies fall by far heaviest on the Hindoos, especially those of high rank, the people of that sect in their usual and regular disbursements have very uniformly acquired habits of the utmost parsimony. The Moslems of rank on the contrary are a showy expensive people, and as they still lead the fashions of the capital, where, within the memory of many, a Nawab held his court

(Drober), the Hindus of rank maintain a showy equipage, at least when they appear in public; but they live as retired as possible, and in private are uncommonly slovenly. It is generally supposed, that almost every one among them, who is not engaged in commerce, endeavours to hide money in the earth, to which he may have recourse on any of those distressing contingencies which I have lately mentioned; and much is supposed to be lost from the owners having become stupid, through age or disease, before they disclosed the secret to their family, and being thus unable to point out the place of concealment.

In the topographical account of the divisions I have already mentioned the number of houses and other edifices of brick, as affecting the appearance of the country. Perhaps I ought to have added the indigo factories, as several of them, although devoid of every sort of pretension to architectural merit, are by far the most extensive buildings that the district possesses.

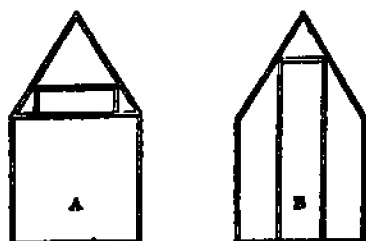
In the Appendix will be found an estimate of the manner in which the people are lodged. From this it will appear, that the brick houses are chiefly confined to the vicinity of Gaur, where the ruins afford materials very cheap. The natives of the place consider that indispensable, and as the only reason why they indulge in such a luxury; but I am inclined to believe, that a good deal arises from long-established habit. The natives of most parts of the district, it is true, would consider the proposal of any person, under the degree of a Raja, to build a house of brick as little short of insanity; yet the exertions of Mr. Smith, by encouraging the people both by advice and pecuniary aid, have induced a good many traders in Nathpore to build houses of brick made for the purpose. Workmen have been induced to come from Nepal, where the people are more skilled, as living almost entirely in brick houses; and the style of building introduced by Mr. Smith is very convenient, being a sort of mixture between that of Europe, Bengal, and Nepal. The roofs are pent, and covered with tiles, which in the manner of Nepal are excellent. The apartments are rather high; but, in imitation of Bengal, both they and the stairs are very small; they have, however, tolerable doors and windows, somewhat like the houses of Europe. It is owing to the laudable exertions of

the *munna* gentleman, that a great part of the brick houses in the town of Purniya have been erected; but except at Nath-poor, and in the houses of Europeans, the very worst style of Bengalese architecture prevails. The houses, however, are not so wretched as in Makhah, and many of those in Bholahat and its vicinity, considering the style, are very good buildings. A great many have two stories, and almost all have wooden doors and shutters.

Houses, consisting of a wooden and bamboo frame, and covered with tiles, are confined to the capital, and are as numerous as they merit, especially when covered with the common tiles of the country, which are little fitted to resist wind and rain; and such houses are scarcely less liable to fire than those covered with thatch, while they are infinitely colder in winter, and hotter in summer.

In most parts of the district, clay fit for erecting mud walls, may be readily procured, although in general it is not of a quality so good for the purpose as that found in the southern parts of Dinajpore. As will appear from the Appendix, it is very much neglected, although no material seems better adapted for the state of the country. Walls of mud, covered with tiles, made after the manner of Nepal, would make a comfortable cottage, which would require little timber, and few bamboos, and which would be very secure from fire, all considerations of the utmost necessity in this district, where these materials are scarce; and where, the huts of each village being usually huddled together without any intervening gardens, fires are uncommonly frequent and destructive. Many of the houses now built of mud are tolerably comfortable, although all are thatched. Some have two stories, more have a terrace of clay under the pent roof in order to lessen the danger from fire; and a large proportion have wooden beams, doors, and window-shutters; but the roofs of many are entirely supported by bamboo, and no wood enters into any part of their structure. People, who have houses of this kind, usually surround their premises with a wall of mud thatched; as those, who have any buildings of brick, usually employ a wall of that kind. Some even do this, who have nothing within except huts constructed of mud and bamboos; for the men of high rank here are very shy, and jealous concerning their women. The scarcity of bamboo

renders it necessary for the inhabitants to have much recourse to timber for supporting the roofs of their houses, either in whole or in part, as may be seen by the Appendix; but this has not rendered their houses more comfortable than the huta towards the east. Quite the contrary has happened. For the frames of their houses they do not afford to purchase beams and posts of a reasonable size; but content themselves with miserable sticks. The best are the tops or branches of the Sal tree brought from Morang; next to these poor cuttings of the same kind of timber from Bhagulpoor, or from the stunted forests of this district; but many content themselves with the small miserable tree called Hijaal (trees, No. 36), which grows in the marshes of the south, or with some few wild trees of no value, that are found in small woods in different parts of the district. The frame of the best houses here nearly resembles that used in Bengal, but is not quite so strong as may be seen from the sketches A and B. Such roofs are here called Chauka; but by far the



greater part of such as have wooden posts, especially in the western parts of this district, have no beams to connect the frames of the walls, and consist of posts alone, such roofs are here called Arhaiya. These posts straighten exceedingly the miserable dimensions, that are usually allotted for even the houses that have wooden frames. These usually extend from 10 to 15 cubits in length by from 6 to 8 cubits (18 inches) in width. The thatch of such houses consists entirely of the leaves of different kinds of grass, in general, however, inferior to the Ulu of Bengal; and under the thatch they very rarely

indeed have mats, which are a great means of keeping the apartment clean, both from dust and vermin. Their walls are composed of very different materials, which give various degrees of comfort. The neatest, cleanest, and by far the most comfortable walls in the thatched cottages of Bengal, are those made of bamboos opened into a kind of planks, which are interwoven to form mats. In this district, however, such are very rare, and seem to be almost entirely confined to Krislinagunj, where, it is said, about 50 families have accommodations of this kind. In the division of Dangrkhora they have some tolerable houses with wooden frames, the walls of which consist of straw placed between two rows of reeds, and plastered on both sides with clay and cow-dung. These have wooden doors, and are the only houses of the class which are secured in that manner. Windows are seldom required, as being too favourable for wanton curiosity.

In other parts the houses, which are supported by wooden posts, have only hurdles (Jhangp) for doors; but their walls are of the same nature as those in Dangrkhora, only they are not always plastered on both sides. Walls of this kind exclude the extremes of heat and cold; but they harbour all manner of vermin, especially rats and snakes. In order to lessen the danger from fire, the outside of the roof is often plastered in the same manner. This operation is performed annually, when the rainy season has passed. The plaster is washed off by the ensuing rains, but then the danger from fire has greatly diminished.

The huts, which have frames composed entirely of bamboos, are usually from 7 to 10 cubits long, by from 4 to 6 cubits wide, and their frames are partly built after the Chauka and partly after the Arhaiya fashion, terms which I have lately explained. The principal difference among the huts of this kind arises from the nature of the thatch, that composed of straw, or rather stubble, being reckoned vastly inferior to that composed of grass leaves. Wherever rice is plenty, however, all the poorer natives have recourse to the stubble, which is much nearer at hand, and costs nothing; but in many parts the demand for straw, on account of the numerous herds, is so urgent, that no such thatch is used, and perhaps its use should be prohibited; as the want of straw is in every part a most pressing necessity. The huts



with bamboo frames differ also considerably with respect to their walls. The best are composed of reeds confined by split bamboos, or often by bamboo branches; but even this, in some parts of the district, is considered as too expensive, and the reeds, in place of being confined by bamboos, are fastened by means of the stems of tamarisk, or of the palm called *Arakhar* (*Cytisus Cajan*), or even by other reeds, all of which, especially the last, form fences, through which a dog or jackal can thrust itself. In general these walls are plastered on one side with cow-dung and clay, which in winter serves to exclude much cold; but many cannot afford, or rather will not exert themselves to procure even this comfort; and their abodes are exceedingly wretched, and may be said neither to exclude the burning evening sun, nor the chilling blasts of winter, and, if rain is accompanied by much wind, they exclude little of the wet.

In the western divisions of the district, there is, however, a still farther step in the descent of misery. A kind of circular wall about four feet high, and from five to seven cubits diameter, is made of reeds placed on end, mixed with a few sticks of tamarisk and branches of bamboo, and confined by a few circles of split bamboo, or of reeds twisted together. This wall is sometimes plastered, sometimes not; and supports a conical roof, consisting of a few small bamboos or sticks covered with reeds, and the cheapest procurable thatch. A bamboo post or stick placed in the centre, often but not always, supports the roof of this hovel, which is called *Marui*, *Maruka*, *Morki*, or *Khopra*.

I might have perhaps descended still farther, and described the accommodations of a good many people, who live constantly as vagrants, and whose sufferings in the rainy and cold season must be great, as the tents, or temporary shade, which they erect, afford little or no shelter. The number of such is not however considerable.

Although the floods here are of shorter duration than in Ronggopoor, the people have taken more pains to raise the ground, on which their houses stand; and it is only in two divisions, Gorgutibah and Dangkhore, that usual floods enter the houses. The people of these divisions have no rational excuse for this indolence, as there are other divisions na-

terally as low, where the people have entirely secured themselves.

The natives of this country are in many respects lodged in a manner similar to what prevails in Bengal. Except in the larger houses built of brick, each apartment is a separate house, and the wealth of the possessor is more known by the number of huts, than by any of them being of extraordinary magnitude or neatness; not to mention elegance, which is totally out of the question. The collection of huts, which in Bengal is called *Vari*, is here called *Haveli*; and the space, by which it is surrounded, and which, when it can possibly be afforded, is always enclosed so as to conceal everything within, is called *Anggan*. From such a style the palace of Gaur must have appeared like a prison, more dismal than Newgate, being a mere dead wall of brick 40 feet high. The great have fences of brick, or of mud thatched, which looks very ill. Except these favoured few, the fences of the other inhabitants are exceedingly mean, being usually reeds, very clumsily tied together, and the space within is very seldom neat, or ornamented with flowers. The roofs are covered with cucurbitaceous plants, and in the *Anggan* are sometimes a few plantain or *ricinus* trees, or a bower covered with some twisting pules (*Dolichos liguans*); but in many places it is quite bare, and there is no space between the fences, except holes into which all filthiness, and even dead carcases are thrown. So negligent in this point are the natives, that, while writing this, I am assured by a gentleman, that he this day saw the dead body of a woman rotting in one of these holes. The poor creature had probably been a stranger, and having died, where no person of her caste resided, the people, in whose house she was, had privately thrown out the body, and alleged, that she had died on the spot; for the maxims of Hindu purity would have prevented any one from touching the body, and, had it remained, the people must have deserted their homes.

Most of the huts here, except the wretched hovels called *Marki*, are built in the Banggala fashion with arched ridges, but they are much lower and satter than in Dinajpore. The number of those built with roofs consisting of four sloping sides is very inconsiderable. Such are here called *Chantarka*.

Moss are built with two sloping sides, and a straight ridge, and this is here called the Tirahooti fashion, as having been introduced from that country.

The furniture is greatly inferior to that of Dinejpoor or Ronggypoor, and very few acquired a taste for that of Europeans. In other points most of what I have said concerning the furniture of these districts is applicable to this; but bamboo mats are in less use for bedding, and their place is supplied by an inferior mat made of reeds of several kinds, or of a grass called Kus (*Poa cynosuroides*), or of straw; more people however have blankets. These indeed are more necessary, the climate being more severe. Many of those who have no bedsteads, in the rainy season sleep on stages; but many of the huts are too small to admit of this salutary practice. The only furniture of any considerable value consists of brass, copper and bell-metal vessels, of which the people here use more than in the two above-mentioned districts, and they seem to have been chiefly induced to adopt this practice from its being a kind of hoarding, which may be concealed in the earth, and which is safe from fire.

I. MUHAMMEDAN DRESSES AT PURANIVA. *Male Dress*.—A man of high rank in hot weather when in full dress, uses a turban (Dustar) of fine muslin; a Nimah or long vest with sleeves, descending below the calf of the leg, tied across the breast, and made of muslin; a Jamah or outer coat of the same fashion and material, but descending to the feet, a Kumbund, or sash, or girdle of the same material; long loose drawers or trousers (lins) of calico, tied round the middle by a silk string, and descending to the ankles. These constitute the proper Muhammedan dress, and collectively are called a Jora or suit. He also uses long pointed slippers embroidered with gold and silver thread and spangles. It was formerly the custom to throw these off, whenever one entered a room where was a carpet, and this is still done in any place, where the natives are afraid; but, in imitation of the English, the people of rank keep on their shoes, especially in visiting Europeans. Formerly all men of rank wore a dagger stuck in the girdle, and a sword; but now, in imitation of the English, side-arms are not used except among the military. In place of the Nimah and Jamah some persons wear a vest called Angga, which descends only to the

hanches, and a coat, *Kaba*, which reaches to the knees, and has very wide sleeves. The skirts cross before, and are open at the sides up to the hanches, as in the *Nimah* and *Jamah*.

In cold weather the *Muhammedans* of rank, when on ceremony, often use the same dress as in hot weather; but wrap two long shawls round their shoulders, and young coxcombs frequently wrap a shawl handkerchief round their heads. This however is an innovation, in which old men do not indulge, as at the levee (*Darohar*) of a *Nawab* it would have been considered as a liberty, which might have cost the perpetrator his ears. Many people however, wear warmer articles of dress. Such as a *Kaba* or coat made of flowered shawl or silk (*Kinkhap*); drawers of silk; a *Sumber-topi* or cap made of fur, usually of otters' skin, and often embroidered, in place of a turban; mittens (*Dustanah*) of knitted cotton or shawl; and foot-socks (*Paytabah*) of knitted cotton or shawl.

The ordinary dress of a *Muhammedan* man of rank in hot weather consists of a small conical cap of muslin (*Taj*), a short vest (*Angga*) of muslin, and long drawers (*Isar*) of calico. Instead of these last, many use the *Langgi*, a piece of blue cotton cloth, from five to seven cubits long and two wide. It is wrapped simply two or three times round the waist, and hangs down to the knee. He also has a handkerchief and a pair of leather slippers. In cold weather the turban is often worn even in undress. The vest (*Angga*) is made of silk, or calico. They add a short coat with wide sleeves (*Kaba*) or with narrow sleeves *Chupkun*, and a loose great coat (*Lubada*) of the same materials. They wrap round their shoulders, either a shawl or quilt stuffed with a little cotton (*Rejayi*), and made of silk, or silk and cotton mixed; also foot-socks and mittens. The full dress of the middle rank is much the same as that of the higher, especially in warm weather; but it is coarser, and their slippers are usually of leather. In cold weather they use only one shawl, with a long vest and coat (*Nimah* and *Jamah*) of muslin, and drawers (*Isar*) of silk or silk and cotton mixed (*Makdebi*). They do not use the fur cap mittens nor foot-socks.

In ordinary dress, the middle rank of *Moguls* in summer wear a small cap, (*Taj*) of muslin, sometimes drawers (*Isar*) of calico, but more usually a piece of blue cloth (*Langgi*)

wrapped round their waist, together with a sheet five cubits by three consisting of two breadths of cloth sewn together (Dupatta), which they wrap round their shoulders. In place of this they sometimes use a short vest, with wide sleeves (Angga) made of muslin. They use wooden sandals. In cold weather they add a short turban (Morassa), a vest (Angga) of silk or chintz, and a quilted mantle (Rejaji) of similar materials, and more commonly use trousers (Isar), although the wrapper (Lunggi) is often employed to cover the waist. Instead of the quilt, many content themselves with a sheet of calico (Dohar) 10 cubits long by 3 wide, which is doubled, and thrown round the shoulders.

The common people among the Muhammedans in full dress, use bleached calico, a turban, a short vest with wide sleeves (Angga), sometimes trousers, but more usually a wrapper (Lunggi) for their waist. Many however, have adopted the Hindu dress, and in place of the vest and Lunggi, throw round their shoulders a small mantle of calico (Dupatta), which is five cubits long by three wide, and wrap round their middle a piece of calico (Dhoti), which is from five to seven cubits long, and from  $1\frac{1}{2}$  to 2 broad. The end of this, after two turns have been passed round the waist, is passed between the legs and thrust under the folds which cross behind the back. On ceremony they always use slippers. In cold weather, when in full dress, they prefer the vest (Angga) and trousers (Isar) as warmer, and either wrap round their shoulders a quilted mantle (Rejaji), made of old sheets dyed by themselves, or a large sheet (Dohar) worn double.

The ordinary dress of the low Muhammedans in warm weather, consists entirely of an unbleached Hindu wrapper (Dhoti), or of merely a small piece of calico (Bhagya or Sanggoti), which passes between the legs, and its ends are turned over a string, which is tied round the haunches. In cold weather they add as a mantle a large doubled sheet (Dohar), or a quilt of old rags stitched together (Kangtha or Gadri.)

*II. Female Muhammedan Dress.*—A lady of rank on grand occasions dresses as follows:—A gown (Perwaj) with sleeves, which reaches to the neck and the heels. It is made of fine muslin bordered with gold or silver lace. A veil of one breadth of cloth six cubits long by three wide (Elpatta), made of fine

Bonnet or muslin edged with gold or silver lace. An Anggiya or bodice covers the bosom to the waist, and has very short sleeves. It is made of muslin, sometimes dyed, and is worn under the gown. A pair of long drawers (Sarwar), which are tied like those of the men, but are exceedingly narrow at the ankle; the women as usual priding themselves much on the neatness of their feet. They are made of satin (Masra), or rich silk flowered with gold and silver (Kinkhap), which are very hot; but even in the warmest weather must be endured on grand occasions. Slippers with long-pointed toes, covered with gold and silver embroidery. Young women often leave out the bodice. In place of the gown (Paswaj) many wear a shift (Korta), which is made much like the shift of European women, but reaches only to the knee. It is made of fine muslin. Some wear another kind of the same material which has longer sleeves, but only descends to the haunches. This is called a Muhurum; and young women usually prefer it to the shift. In cold weather they use a flowered Shal as a mantle; and the bodice and shift are of silk.

In warm weather Muhammedan women of a middle rank, in full dress wear linen only; bodice (Anggiya), a short (Muhurum) or long shift (Korta), and a veil of muslin. The veil is sometimes of one piece of cloth (Eklayi), and at others consists of two breadths sewn together (Dupatta). The natives have no name common to both kinds. They also wear drawers (Sarwar) of bleached calico, and leather slippers. In cold weather the bodice or short shift is made of silk or chintz, the long shift of calico usually dyed, and for a mantle either a quilt of silk or chintz (Rajayi), or a doubled sheet (Dohar) of calico is employed.

In ordinary dress the Muhammedan women of middling rank, after the Hindu fashion, use nothing but an unbleached piece of muslin called a Sari or Barahati, which is about 10 or 12 cubits long by 3 broad. One end of this is passed twice round the waist, and descends to the ankles, the other end is raised over the head and shoulders and forms a veil. In cold weather they add as a covering for their shoulders, a mantle of quilted chintz (Rajayi), or a double sheet of calico (Dohar).

The poor Muhammedan women in full dress use a wrapper (Sari) of dyed calico, and throw another piece of the same

kind round their shoulders. In cold weather, if they can afford it, they add a doubled mantle of calico (*Dehar*). In common dress they use a wrapper (*Sari*) of unbleached calico, and in cold weather they make a kind of patched mantle (*Kangtha*) from pieces of old clothes quilted together, but without being stuffed with cotton.

II. DRESS OF THE HINDUS. *Men*.—The Hindu men of rank, even the Pandits at their marriages, and other grand occasions, have entirely adopted the Muhammedan dress, and use the turban, clothes made by a tailor, and shoes or slippers of leather. They are only to be distinguished by their vests, and coats being tied on the right side, in place of the left, as the Muhammedans practice. Under the trousers they always wear a small Dhoti, and their turban is also in general smaller; when, however, they perform any religious ceremony or eat, these foreign luxuries must be laid aside; and they only retain the wrapper (*Dhoti*); and if the weather is cold, wrap another piece of the same kind round their shoulders. On such occasions every Hindu must lay aside whatever part of his dress has been touched by the infidel needle.

In ordinary dress even they use the turban, but in place of the trousers they always use the wrapper called *Dhoti*, which I have already described. In addition to this, for covering their shoulders, they use a mantle (*Dupatta*) consisting of two breadths sewn together. Many now use leather slippers, but some adhere to their proper custom of wearing sandals, which have wooden soles, a strap of leather to pass over the instep, and a wooden or horn peg with a button on its top. The foot is passed through the strap, and the peg is placed between two of the toes. In cold weather they add a short calico vest with sleeves, which they call *Angrakha*; but, except in being tied on the contrary side, it does not differ from the *Anga* of the Muhammedans. Some also wear a wide great coat (*Labad*) of chintz, or of Maldehi silk, or a quilted mantle (*Rajeyi*) of the same materials, or a mantle made of a sheet of calico doubled (*Dehar*), or of muslin lined throughout with calico, and also surrounded by a border (*Doleyi*).

Hindus of middling rank, when fully dressed in warm weather in addition to their proper clothing, consisting of a piece (*Dhoti*) of bleached calico wrapped round the waist, add a Muham-

median mantle of muslin with a border of calico (Eklayi), or of two breadths sewn together (Dupatta), a short vest of the same (Angrakha), and a turban, and they wear leather slippers. In cold weather some wear a Shal in place of a mantle, others a quilt (Rejaji), or one made of muslin, lined and bordered with calico (Dolal), or a calico sheet doubled (Dohar). Many Brahmans, however, even of this rank, use the full Muhammedan suit (Jama), only using a wrapper (Dhoti) under their trousers.

In warm weather the ordinary dress of the Hindus of middling rank, consists of a wrapper (Dhoti) of unbleached calico, with a mantle of the same consisting of two breadths sewn into one sheet (Dupatta), and a pair of wooden sandals. In cold weather they add a turban, a quilt (Rejaji) for the mantle, and a short vest (Angrakha). The poor Hindu men in full dress, use an unbleached wrapper (Dhoti) of calico, a bleached turban, a mantle of two breadths sewn together (Dupatta), and leather shoes. In cold weather, in place of the single mantle, they use one that is doubled (Dohar), or a quilt (Rejaji), made of old clothes dyed. Their ordinary dress is the same with that of the Muhammedans of their own station.

*II. Dress of the Women.*—The Hindu females in this part of the world have in many respects adopted the use of a dress made by the needle. Women of rank in full dress, use a petticoat (Ghagra or Lahangga) of silk, and a veil of silk or muslin. This veil being of the same dimensions and materials with the wrapper (Sari), which is their proper dress, is called by the same name. The Kshatriya or Rajpoot women, in place of this wear bodices (Angas) and a short jacket (Choli) of the same materials. In cold weather a Shal, or quilted mantle of silk (Rejaji), is added to the above. In warm weather, the Hindu women of a middling rank when fully dressed, wrap a Sari of bleached muslin or silk round their waists, and cover their shoulders with one of its ends. In cold weather most of them wrap another Sari round their shoulders, while some use a double mantle of muslin (Dohar). In ordinary during the warm weather, their whole dress consists of one unbleached calico (Sari) wrapper, to which in cold weather they add another for the shoulders. This ordinary dress of the middling rank is the only one of the poor,



but theirs is coarser and smaller, and is never washed, except on very signal occasions, such as marriages; and then they usually dye their clothes red with safflower.

The Moslems leading the fashion in dress, and being very smart, the Hindu men of rank, when they appear in public, keep themselves clean. The women of the Moslems, and of some casts of Hindus, that are sequestered, are said to be tolerably clean; but all those, which are visible, are the dirtiest creatures, that I have ever beheld. In general their linen, except what is used as a dress of ceremony, is neither bleached or dyed, nor have they even coloured borders, such operations indeed would be totally superfluous, as no colour could possibly be distinguished through the dirt by which they are encrusted. A woman, who appears clean in public, on ordinary occasions, may pretty confidently be taken for a prostitute; such care of her person would indeed be considered by her husband as totally incompatible with modesty. Their clothes are often worn to rags without having been once washed. The higher ranks of Hindu women, on solemn occasions such as marriages, have a dress of silk, which lasts a life time. In common many such do not even use bleached linen. I am assured by the Pandit of the survey, that, having been introduced to the family of a Pandit of Dhundaha, who now resides in Calcutta, where he is highly celebrated for his learning, and who is a very weakly man, he found the females dressed in linen; which did not appear to have been washed for a month, if in fact it had ever undergone that operation.

Silk is a good deal used, but Erandi and Makhi are less in use than towards the east. The Brahmans wear a good deal of a reddish cotton cloth, somewhat resembling Nankosen, and called Kukti. In the Northern parts of the district many of the women dress after the old fashion of Kameup; but in other parts they are more fully covered. Both men and women are more fully clothed in winter than in Dinajpoor and Ronggoopoer; and a greater sharpness in the air renders this necessary, and would even require a much greater addition, than is allowed. I do not indeed know, whether the people here do not on the whole suffer more from cold than in those districts, there being a very essential difference in the temperature. Yet of even the lower classes most are

provided with a wrapper of cotton cloth quilted, or with a blanket or piece of sackcloth, and of the higher all use quilts of silk or chints, either as a coat or wrapper. In summer the lower classes of men go nearly naked. The women here are much less indulged in gold and silver ornaments than in Dinajpoor. Even in the south east corner, where the people are most luxurious, it is supposed, that their husbands allow them one-quarter part less of this extravagance than on the opposite side of the Mahanonda; and in the western parts they do not allow one-half. In the south-east corner, and beyond the Mahanonda, the Hindu women use ornaments of shell: but in Mithila they use ornaments of lac; and all in a great measure supply the place of the precious metals with brass and bell metal pewter or tin.

Although no country can well abound more with oil, the custom of anointing themselves in several parts of this district is confined to a very few families of strangers. In others again, and these far from being so productive as most others, a very large proportion daily anoint themselves. The universality of the practice to such an extent seems chiefly confined to Gaur, and the old province so called which abounds much more with oil, than sugar, from whence it is said to derive its name. In most parts every one anoints himself on high occasions. The women here, although in other respects slovenly, are more careful of their hair than in Kanrup; and few allow it to hang about like a mop, but tie their hair with some degree of care. The young women and children usually have their eye-lids stained with lamp-black. The practice in a man would be considered effeminate. The women of this district, both Moslems and Hindus, are usually more or less marked by an operation called *Godna*, which may be translated tattoo, that Otahaitian word having now, in some measure, become English. The belles of the South-sea have however carried this ornament to a much greater extent than those of India, who generally content themselves with a few flourishes on their arms, shoulders and breast. No pure Hindu will drink water out of a girl's hand, until she is thus adorned. The operation is performed between the age of ten and twelve years.

In the appendix will be found the result of very patient inquiries concerning the diet of the people of this district,

which, although made by intelligent natives, questioning others perfectly well informed, are far from being satisfactory. They were, as usual, taken in fractions of *anas* and *piens* of the whole families of each division, and from thence the numbers put down have been calculated, so as to procure a general average, on which of course more reliance may be placed, than on the particulars, the errors in one division being probably corrected by those of another.

Grain is of course the grand staple of subsistence, and the people agreed better concerning the allowance of that, than of any other thing, although they were not so uniform in their statements, as in Dinajpore and Ronggopore. The average consumption of rice, for a family eating no other grain except for seasoning, was in different divisions stated at from 48 to 64 *a. w.* a day for each person young and old. The former is the rate almost universally given in Dinajpore, and the latter exceeds a little even that given in Ronggopore; but these are the extremes, and in most of the divisions the estimate was nearly 54 *a. w.* (lb. 1,386 *avoirdupois*). It must however be observed, that the quantity of pulse, used here as a seasoning, is much greater than in Ronggopore, and probably this makes the quantity of food nearly equal in the two districts. Rice however is not so universally the grand constituent part of the food as in Dinajpore, nor even as in Ronggopore. Every rich person indeed uses it at least once a day; but many prefer wheaten flour for a portion of their food, and near the Ganges many cannot afford the daily use of rice; but live much on cakes made of Maize, or of other coarse grains, and still more on those made of pulse. The food in this district is notwithstanding more stimulating and savoury than that of the people to the east.

In the first place many more persons daily eat butchers meat or poultry, and in many places, notwithstanding a greater proportion of Hindus, the Moslems openly procure beef and buffalo, and these are professional butchers, who regularly sell beef, goats flesh, or mutton. This indulgence seems to have been secured partly by there having been several considerable Moslem proprietors, partly by there having been 3 European stations, but chiefly from the residence of a Nawab having been fixed immediately over the

chief Hindu Zemindar, so that the selling meat had become a regular custom. At Krishnagunj good beef may occasionally be procured from the butcher, during the whole cold season. A paper is sent round, mentioning the number of pieces into which the beast is to be cut, with the price of each annexed; and, when the subscription for a considerable proportion has been filled, the beast is killed. In every other part, even in the capital, the meat that can be procured is so wretchedly lean, as to be totally unfit for English cookery. It may indeed be made into soup, which may be eaten by any one who has not seen the meat, before it was dressed. Sacrifices and offerings are also more common than towards the east; but it is not always the votary, that benefits in his diet. Many Brahmans, and other persons who affect uncommon sanctity, give the flesh to the lower castes; still however the meat is not lost, and contributes fully as much to the benefit of society, as if these good men had indulged their appetites. The lowest dregs of Hindu impurity are also much benefited by the swine, which they keep, although not so much as in Ronggopoor. Towards the boundary of Dinajpour there are a few, but the breed increases gradually towards the west, and beyond the Kosi is very abundant. Game is not so plenty as in Dinajpour, but more so in the western parts of Ronggopoor, and many of the lower castes procure abundance of ducks and teal, which towards the east are totally neglected.

Fish also is exceedingly abundant, so that in some parts almost every person has daily more or less at his table, partly purchased, and partly caught by himself. This aliment is however most plenty in the dry season, and is generally of a very bad quality, and often half putrid. Little is preserved dry, and the people are unacquainted with preserving it beaten up into balls with vegetables (*Sida*). Milk and its preparations are in general vastly more plenty than towards the east, especially near the Ganges and Kosi, and there are very few so poor, but that they can procure it on holy days. The consumption of sugar is very trifling, and in many parts is considered as an indulgence only procurable by a Raja. Sugar is chiefly consumed in a drink called Sherbet, which in this country consists usually of sugar and water alone. The consumption of the coarse extract of sugar cane, or of

molasses and treacle is very great. There is scarcely any one, who has them not on great occasions, and many use them daily.

The greatest deficiency in the diet of the natives of this district is the small proportion of oil; although no country can well be more productive of this substance. Very various degrees of economy in its use seem to have taken place in different parts of the district, and in general it is most scantily used, where the greatest quantities are produced. The reason of this seems to be, that there, a vast proportion of the rent being paid from its sale, and the payment of rent being always the most urgent demand, a great economy has taken place. In the parts again, where silk is the production that pays most of the rent, the quantity of oil that is used is surprising. On this account, I am afraid, the proportions given in the table will be of little use, for what was called abundance in one place, was in others considered as a very scanty allowance. In some places, indeed, the greater part of the natives seemed to have no desire to eat oil, and the difference of the allowance perhaps is not always so great in reality as in appearance; for in several of the divisions, where the quantity stated was small, the kind in common use for the lamp is either the castor or lin-seed oil; but, where a family burns rape-seed oil, no separate account is kept of that used for the table and that used for light. The estimates of the quantity daily used by each person old and young, when there was no necessity for economical restraint, varied in different divisions from 5 a. w. to 1 a. w. or from 15 drams to 3 drams apothecaries weight. The former was in the capital, where many families transact a great deal of business, and enjoy themselves by the light of the lamp; the latter was in Nebnagar, where the people seem to dislike oil as an aliment; but a large proportion anoint themselves, and the estimate, which the people gave, was probably underrated. The average rate is about 2  $\frac{1}{2}$  a. w. a day for each person; and where people use the oil daily, but scantily, and merely as an aliment, one-quarter of that quantity may be about the usual proportion, although in some places a much smaller quantity suffices. In some parts a good many cannot every day afford even the smallest portion.

In a few divisions towards Dinajpoor the poorest people eat

little or no salt, and supply its place by ashes; and in a few others towards the north-east the lowest class add some ashes to compensate the scantiness of the supply; but in by far the greater part of this district every family uses daily more or less, and from the quantity stated to be imported the consumption must be very great, although a considerable portion is re-exported to the dominions of Gorkha, and some is given to cattle. Still however the people are very badly supplied; so that the poor, who use it daily are not supposed to be able to procure more than one-fourth of the proportion, that those in a comfortable situation consume; and even those, who are in tolerably easy circumstances, require to be extremely frugal in the use of this commodity. The result of my inquiries on this head differed more widely than I expected, some stating 75 s.w. and others only 37 s.w. as a comfortable monthly allowance for each person of a family young and old included. It must however be observed, where very low estimates of the usual consumption of the easiest rank were given, as at Manihari and Gorguribah, that the total consumption is very great, because every one is stated to receive a considerable share, and none are very scantily supplied. The average of all the estimates, which I procured, was at the rate of 55 s.w. a month for each person, young and old, who is living without restraint, and the proportion given in different places would make the actual consumption fall somewhat short of half of that quantity. The whole as imported here, is exceedingly adulterated. A large proportion is of the kind imported by sea, which in some parts of Bengal scarcely any one will eat.

It is evident from the above, that in order to enable the poor to purchase a quantity of salt sufficient for their desires, the price would require to be reduced to one-fourth of the present rate, and even the middling rank would require a reduction of one-half, which is very little more than what the salt would cost, were there no monopoly. But if that were abolished, it by no means follows that the salt would be afforded to the people at the rate, which it now costs the Company, because the demand increasing, the manufacturer would increase his price. Farther it is not clear, that, were the price reduced, the poor would consume more; they would perhaps work less, or spend their means on tobacco. The

people here use about the same proportion of vegetables of an insipid nature, as in Dinajpore, and many people make a profession of gardening, for there are fewer extensive fields employed in this kind of culture. They have a great abundance of capsicum, turmeric and ginger, and in most parts onions and garlic are within the reach of every person, and are used by many of the Hindus, although they are rejected by every person who pretends to pure birth. Foreign spices, black pepper, and the carminative seeds are also much more common than towards the east, and the pepper especially is eaten by almost every one when he uses meat, except the low caste multitude who eat pork.

The practice of drinking distilled spirituous liquors is very extensive, a considerable proportion of those who drink do so in private. I was assured by one Darogah, but he was a stern old Moslem, that every one who took liquor in his jurisdiction, set no other bounds to the quantity than his faculty of swallowing. A good deal of allowance must, however, be made for my informant's character; at any rate the excess of these people produces no public outrage, nor did I ever hear that even the most abandoned drunkards among the natives became outrageous, so as to disturb the peace. Each distiller having an exclusive privilege of vending for a certain extent of market, in proportion to which he daily pays a certain sum, there is no competition, and his principal object is to make his liquor as cheap as possible, with very little regard to its quality; for it is notorious, that there is no distilled liquor so execrable for which people who can obtain no better will not acquire a taste, and the strength of the habit, and especially the degree of excess, is very often increased in proportion to the badness of the drink. The liquor that is distilled here may in fact be considered as in the very ultimate degree of badness. The mode of raising a tax on liquor, that formerly was adopted, at least, in Russia, seems preferable. Government there monopolised the manufactory; made, or purchased from abroad, all kinds of distilled liquors, of various degrees and qualities, and delivered them to whoever desired at a price which secured the revenue that was required. Where practicable, without invading an immense property that individuals have laid out on buildings, this seems to be by far the best means of taxing distilled liquors, as avoiding all the vexa-

tions of an excise, as giving room for a variety of liquors, and as securing the quality of each.

This nearly is the plan that the Government of Bengal has followed with opium, which is the most reputable intoxicating substance used by the natives; yet this mode of taxation is less fitted for opium than for distilled liquor, and the revenue that it raises is very trifling. This, however, is probably, in a great measure, owing to the scanty number of shops licensed to sell. If one were established in every considerable bazar, with an exclusive privilege over a certain number of market places, and a power of informing against those who illicitly reared the poppy, the revenue would probably be considerably increased. The number of consumers of opium stated in the table is probably a good deal underrated; as for reasons similar to those which guided my inquiries concerning the dram-drinkers, I avoided inquiring concerning the women who use opium, and I believe there are many. In the opinion of the natives this is by far the most creditable manner of intoxication; but it is here also allowed, that unless accompanied by a nourishing diet, especially by the use of much milk, that it does not invigorate. In this district little or no use is made of capsules of the poppy in either of the manners that are employed in Ronggoopoor.

The use of hemp for intoxication, in the form called Gangja, is considered by the natives as more conducive to health and strength than any other, and in this district is carried to a very considerable extent, as will appear from the table, which is probably as much underrated as the opium and distilled liquors, and many women also probably use it. All those who use this and opium take them regularly every day; the tax is levied in a manner similar to that by which the duty on spirituous liquors is raised, and is not liable to the objection of lowering the quality of the drug; but as this may be easily smuggled, while a still cannot be concealed from the smell of the passenger, so in the sale of Gangja there is a great opening for contraband. On this account it would be perhaps more advantageous to prohibit the cultivation altogether, except on account of the Company. The sale of hemp prepared according to the manner called Siddhi, is, I believe, not yet prohibited, nor do I know on what grounds; the plant in its wild state being fitted for making this preparation, a few



people, chiefly men from the west of India dedicated to a religious life, prepare some for their own use, but the demand is so trifling that it might be safely over-looked. The use of the substance called Charas, which is extracted from the hemp in Nhotan or Thibet, is prohibited. So far as I can learn, there is no essential difference in the effects which these various preparations of hemp produce on the human body, supposing the dose to be equally regulated.

The use of tobacco is almost universal among the men of this district, and extends to a much larger proportion of the women; for here a great many of the females smoke, and a great many chew. By far the greater part of the men, who do not smoke are the higher castes of the Mithila Hindus, who reject the custom from a religious principle: but all these snuff, and the greater part also chew. The desires of the people for this stimulant are not only more universal here than in Hongkong, but they are said to consume more, the usual daily rate of smoking being stated at 2½ a. w. of the dried leaves, which, by the addition of treacle or other sweet substances, becomes 5 a. w. of prepared tobacco; and it is probable, including what is used in chewing and snuffing, that little short of this enormous quantity (23½ lbs. a year) may be on an average consumed by ½ of the adult males of this district. The quantity consumed by the women is comparatively a trifle.

A luxury still more useless than tobacco is the chewing of betle, which is carried to a very great length, both men and women using it nearly in equal proportions. In this district, however, it is not in general devoured with that incessant voracity with which it is used in the eastern parts of India, and there are not perhaps above 1500 people, who sleeping and awake have their mouths crammed; nor is it considered by the people here as fashionable to be unable to articulate their words. Those in this district who are considered as abundantly supplied, use it daily from one to six times, and perhaps four times a day may be the most usual quantity. This requires 10 leaves and 8 nuts, which on an average will cost from 16 to 20 cowries, so that a person chewing will cost nearly 1 r. 7 annas a year.

Those, who in this district are content in their allowance of betle, use it only from 3 to 15 times a month. The others

seldom use it, except at marriages or such grand solemnities, or when they receive it from a superior, when he condescends to receive them among those who are to look up to him for protection. Formerly the sale of betle was usually granted by the Zemindars to monopolists, who had the exclusive supply of certain market places for an annual fixed rent. The Company, during the government of Lord Cornwallis, purchased this right, and totally remitted the tax. The price has fallen one-half since the abolition of the monopoly.

Fuel in most parts of the district is scarce, although a few trees planted round the villages, and regularly polled, might afford an ample supply; for the chief demand is merely for cooking; but the owners of land have an utter abomination at allowing any planted trees to be cut, and the chief supply of wood, used for the fire, comes either from mango trees that have decayed, or from natural woods, which harbour so many destructive animals, that none should be permitted to grow. Bamboos are so scarce, that in most parts they cannot be used for fuel. Reeds and tamarisks are in some parts a good deal used; but are liable to the same objection with the natural woods, and ought to be carefully eradicated. The grand supply, therefore, of fuel is at the expense of agriculture, and by far the most common is cow-dung, which is mixed up with the husks of rice, with the sugar-cane after the juice has been expressed, and even with straw, and is formed into a kind of four-sided bars like the peats made in Scotland from moss or turf. These are prepared in the dry season, and preserved in a quantity sufficient to last during the periodical rains. A custom equally pernicious prevails in some parts, where almost the only fuel used is the straw of rice or other grains, which might serve as fodder for the wretched animals, by which the land is cultivated. Some supply, however, is procured from the stems of mulberry, indigo, cotton, corchorus, crotonaria, cyprus, and some other plants of a woody nature, that are common objects of cultivation, and the use of these is highly proper; but use is also made of the stems of rape and pulse, which, although unfit for fodder, ought to be thrown into the dung-hill to increase the quantity of manure. The people, however, on the whole are not very badly supplied with fuel, and the poor can usually burn a little straw, sticks, or cow-dung, to allow them

to see, while they eat their evening repast, which is always their principal meal; and every one almost, in the four months of cold weather can in the morning kindle a fire, over which his family alleviate the sufferings of their benumbed joints; the extreme badness of their houses, and the scantiness of clothing, render this a very great comfort.

As oil for eating is so scarce, it may readily be imagined, that for the lamp it is still scarcer; but in several divisions this want is somewhat supplied by the use of the oils of *linseed*, *ricinus*, and *carthamus*. A vast many can afford no lamp; by far the greater part of families burn a lamp only while eating their evening meal; those who are easy burn a lamp for an hour or two; the rich again, especially the Moslems, use a vast deal of oil, and a great part of both their business and amusement goes on by the light of the lamp. A great many lamps are employed in the religious ceremonies both of the Moslems and Hindus.

Nothing more distinguishes the people of the western parts of the district from those of the eastern and of Bengal, than a greater splendor, or rather quantity of attendance. Every possible means are exhausted to support a large equipage and disorderly rabble, in order to make a show on public occasions, while the manner of living in private is mean and penurious. In the Appendix will be seen an estimate of the various kinds of expenditure under this head. I shall now proceed to offer some general remarks.

The natives retain a great part of the fondness for the elephant, which they are said to have possessed in the time of Pliny. This animal is considered as the most noble conveyance, either for the images of God or for man, and a good many are kept. Few, however, keep separate cattle for the former purpose; but employ those, on which they ride or hunt, to carry the images on days of procession. Most of the elephants are of the bad breed procured in Morang, and cost from 500 to 1000 rs. Those who make the first purchase, very seldom part with them.

The people here have somewhat more turn for horsemanship than towards the east, and a few horses are kept for riding. They are of two breeds, Tani and Sarusa, both very bad, but the produce of the vicinity. A much greater number of ponies are kept for riding than towards the east; and

are of three kinds. The best are the Tanggans brought from the hills of Bhotan, and worth here from 50 rs. to 80 rs. The next are a breed raised from these with native mares. These are called Doasia Tanggans, and are worth from 25 rs. to 40 rs. The poorest ponies are called Tatus or Junggalis, from their usually being allowed to roam loose for pasture, when not required for use. They are infinitely worse than the Tatus of Dinajpoor, because a great many of them are employed to carry loads, and are wrought too early, by which they in general become distorted and knock kneed, and are the most wretched creatures that I have ever seen. The best are reserved for riding, and are worth from 5 rs. to 15 rs.

One native keeps a coach made after the European fashion, and five keep buggies, while eight keep carriages of the country fashion drawn by horses. In the Appendix will be seen the number of natives who keep carriages drawn by oxen. Some of these have four wheels, and are called Rath; but the use of springs, an improvement now common at Calcutta, has not yet found its way among the natives of this district, although several Europeans have such carriages drawn by oxen, which are exceedingly cheap and convenient, and the cattle, when decently fed, travel at a very respectable rate.

The carriages upon two wheels, after the native construction, go very fast, but would be of little use to a European, as the space for sitting is so small, as not to admit of a chair or stool, so that the passenger must sit on his heels, which few Europeans can do. They have no springs; but the passengers sit on a netting of ropes, which in some measure diminishes the effects of jolting. They are covered with a roof of cloth, supported by a frame of wood, bamboos, and rope, which keeps off some of the sun, but does not turn a heavy shower. The carriage is like that of the common country cart, indeed many use the same carriage indifferently for transporting goods and for travelling, and on the latter occasion put on the seat and covering; but many others have a proper carriage for travelling, made neater and lighter than that used by carriers. There are two kinds, Majholi and Baharu, which differ chiefly in the manner by which the traveller mounts. It is remarkable that even Hindus of some

degree of rank have here sense enough to travel in such carriages, which in every other part, that I have been, would have been considered as an intolerable abomination. A pair of oxen can take these carriages 30 miles a day, and they go at a round trot.

The number of palanquins is nearly the same with that used in Ronggopoor. In general they are very wretched unseemly conveyances. By the natives they are considered as of four kinds. The most fashionable is by them called Kharkhariya, and at Calcutta is the kind now in most general use. It is an oblong couch covered above by a low roof, and its sides shut by Venetian blinds, from the name of which, in travelling, the name is said to be derived; but in this district the sides are often open or merely covered by a curtain. In the latter case the proper name at Calcutta was Meyana, but there this kind has now almost entirely gone into disuse, and the name by Europeans has in general been transferred to the Kharkhariya. The poles, by which this palanquin is carried, are fastened to the two ends. The second kind of palanquin is that from which this name is derived, and is called Palki. It is a couch suspended under a long bamboo, by the extremities of which it is carried. The bamboo forms an arch over the couch, and upon this arch is suspended a tilt made of cloth, which serves to screen the passenger from the sun and rain. This is a more showy but less convenient equipage than the former, and is now very rarely seen in Calcutta, but here some people still retain it. The third kind is called Chaupala, that is four square, and is a kind of square box open at the sides. A bamboo, by which it is carried, passes through it, near its roof, and the passenger sits on his heels leaning his head sometimes against one side of the bamboo, and sometimes against the other. This is a very miserable conveyance, used by the middling rank of native men; but has been improved, by Europeans, into the Doli for conveying the sick, by lengthening it so as to admit the passenger to lie at length. The fourth kind is the Mahapa, used for carrying women. It is of the same shape with the Chaupala, but the bamboo, by which it is carried, passes over the top, so that in dirty roads the poor creature within is miserably dragged, and she is completely screened from view by curtains, which surround her con-

veyance. It is only a few Zemindars that keep regular sets of bearers, to whom they give lands as a reward for their services. Bearers, however, are pretty numerous in almost every part, and may readily be procured by those who intend going only a short way, such as at marriages or other ceremonies, or in visits in the same vicinity; but few can be tempted by mere wages to undertake a journey of 12 or 14 miles. When such are wanted, they must be highly paid, and even then will not go without an order from their landlord, or from the magistrate, which is a kind of compulsion.

In the number of male free domestic servants I have only included those called Bhandaris, Tahaliyas, or Khedmutgars, the nature of whose services are the same with what I have mentioned in Dinajpore. They are in general ragged dirty fellows, and the crowd, in whose multitude the native gentlemen take so much pride, is composed in general of servants, who are considered as belonging to the establishment, by which they manage their revenues, or by which their carriages and cattle are conducted. A man may have 20 grooms, and not one of them appears on the account of his establishment. Each is considered merely as an appendage to the horse, of which he has the management. In the town of Purni'ya these domestic servants usually receive from 2 to 3 rs. a month, and find themselves in food, clothing, and lodging; but, if they have no family on the spot, they are always allowed to sleep in some hut, which, however, costs their master nothing, as he furnishes no bedding. They of course lie on the ground. In other places the master gives the servant food, but no clothing, and the wages vary from  $\frac{1}{2}$  to 1½ r. a month. In others the master finds both food and clothing, and allows monthly wages of from 4 annas to 1½ r. In general, however, the wages, that are given to a good servant, are 1 r. a month, with food and clothing.

In many parts no free women servants are on any account procurable. In some they can be had for nearly the same wages that are given to men; and are called Chakrari and Dasi. Most of them are elderly women that have lost their connections; but some are young; and are probably concubines veiled under a devout name. In the eastern parts of the district, again many poor creatures give up their services for merely food and raiment, as is usually the case with the

women servants in Dinajpoor. These are sometimes called Bhataryas, but they are also called Gulmi or Laundi, that is slaves, although it is admitted that they have not been purchased, cannot be sold, and that they may change their master, whenever they find one that will treat them better. There are some such persons employed not only as domestics, but in agriculture, and some of them are males; but I have not been able to separate these classes. The whole are comprehended in the Appendix.

It must however be observed, that the same terms *Golan* and *Gulmi*, or *Launda* *Laundi* are given to male and female domestics, who are actually slaves, have been purchased and are sometimes sold. Under the term *Laundi*, however, are often comprehended persons of a very different description; and, had a Moslem chief the means of procuring a Circassian beauty, she would come under this denomination. As it is, the high Moslems sometimes purchase a pretty child, with whom necessity induces her parents to part. She is carefully shut up with his wife on whom she attends; but as she grows up, she often attracts the regards of her master, becomes a mother, and although she never acquires the rank nor dignity of a spouse, she often receives more of the chief's attention than falls to the lot of her mistress, and obtains a separate establishment. Everything concerning the women of such persons being veiled in the most profound mystery, no estimate could be procured of their number; but this is a luxury in which almost every Muhammedan of fortune is supposed to indulge as far as he can afford.

Common domestic slaves are not only called *Golan* and *Launda*, but in some parts they are called *Nufar*. While in others this term and *Dhingur* are exclusively given to slaves employed in agriculture, in contradistinction to *Khawas* or *Bahsiya*, the name given to domestic male slaves, or *Budin* the name given to females. In other places again *Khawas* is given indifferently to slaves employed in agriculture or as domestics, and another distinction of more importance arises. Those who belong to *Zeminders* and receive lands for a subsistence are called *Khawas*, while those who belong to inferior persons, and are allowed a house, food and raiment, are called *Behana*; but none of these terms are applied in different parts with any uniformity; the words are taken in one sense in our

pergunah, and in a contrary or at least different sense in the next. This indeed is a circumstance that deserves the most serious and careful consideration from every person who manages the affairs of India, especially from those who form the laws by which it is to be governed. We almost everywhere find the same terms employed in the customs, finance and government of the people; and superficial observers have done infinite harm by representing the people, as everywhere guided by the same laws and customs. Now I will confidently assert, that many of the terms expressive of points of the most essential consequence in the customs, finance and government of the people are taken in meanings essentially different not only in different remote provinces, but even in neighbouring districts, divisions and estates. The use therefore of any such terms in a general legislative view, without a most accurate definition of the sense in which it is to be taken, may prove in some cases highly prejudicial, while with a proper definition the regulation might have proved universally beneficial. This indeed cannot be too often inculcated, especially on the people in Europe, who have often been misled by specious writers, generally extremely shallow. The manners indeed of the different nations and people in India differ as widely as those of Europe, even including from Lapland to Paris.

Farther, as India has almost constantly been undergoing a rapid succession of dynasties governing very different portions of country, and as the princes of these have been little guided by any other maxim, except their temporary convenience, and have very generally entrusted even the legislative power to very inferior officers, each acting on discordant principles, so an astonishing and most perplexing variety of local regulations and interpretations of the same phrases have arisen. Although I have long been convinced of the circumstance and endeavour constantly to guard against it; yet I confess that I often fail, and that I have not succeeded in distinguishing these classes of slaves with proper accuracy, so that the statements of the proportion of each class in several of the divisions are taken merely from my own conjecture, having been completely deceived by the use of the same words in opposite, or at least very different meanings. The heads Nos. 12, 13 and 14 in the Appendix, contain all the male adult slaves reported to belong to the district, and these may be nearly a



fourth of the whole persons, young and old, in that condition; but as I am very uncertain what proportion is really employed in agriculture; and what as domestics, I shall under this head give an account of the whole.\*

Those of one class (see Appendix) are chiefly domestics, although they are sometimes employed to tend cattle, to dig, to build houses, or in such kinds of labour. These live entirely in their master's houses, but are always allowed to marry. Their children are slaves, and their women act as domestic servants. So far as I can learn, they are in general tolerably well treated, and fare as well as the ordinary class of servants, whose state however in this country is not very enviable, and has no sort of resemblance to the pampered condition of a European servant in India, and still infinitely less to that of the luxurious domestics of England. They have however, wherewithal to stave the cravings of appetite for food, and the comfort of marriage, without the care of providing for a family. These are not numerous, and chiefly belong to Muhammedana. A grown man costs about from 15 rs. to 20 rs.

The next class (see Appendix) belongs chiefly to Hindus of rank, who either have small free estates, or rent lands, and in the cultivation of these such slaves are chiefly employed, although some are also employed as domestics. The whole, that I would consider as belonging to this class, are such as are allowed a separate hut, and small garden for themselves and families, where they receive an allowance of grain and coarse cloth for a subsistence. The men work constantly for their master, and the women whenever their children do not require their attention, are either permitted to work on their own account, or if required to work for their master, they and the children are fed and clothed entirely at his expense. The children, as soon as they are able to tend cattle, are taken to their master's house, where they are fed and clothed until married. The allowance usually given annually to a slave, is a piece of coarse cloth, and about 285 lbs. (15 muns, 64 a. w. a ser) of grain. His wife's labour, and his garden must furnish every other article of expense. A lad at 16 years of age sells for from 12 to 20 rs. A girl at 8 or 10 years, when she is

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\* These and other facts show the necessity of a careful census of each district of British India.—[Ed.]

usually married, sells from 5 to 15 rs. In most parts men and wife, provided they belong to the same master, are not usually sold separate, nor is it the custom to separate children from their parents, until they are marriageable. But in others they are sold in whatever manner the master pleases, and there the price rises considerably higher. Very various customs prevail respecting their marriages. If a master has no slave girl of an age proper to give in marriage to one of his own boys, that has arrived at the age of puberty, he endeavours to purchase one; but in many cases no master is willing to sell. The two masters sometimes agree, and having allowed the parties to marry, the master of the boy is entitled to one-half of the male children, and the master of the girl to the other half, with all the females. In other cases the master of the girl at the marriage, takes 2 rs. from the master of the boy. The male children are as before divided equally; but the master of the boy gets 2 rs. for every female child when she becomes marriageable. In both cases the female slave consents to live with her master, who if he requires her work, feeds and clothes her and the children, until they are marriageable, and at any rate gives them a hut; but in general the male slave passes the night with his wife, gives her part of the allowance which he receives from his master, and she works for whatever else she may require. These contracts can therefore only be entered into between neighbours. In some places it is not usual for free persons to marry with slaves; but in other places it is not uncommon. When a free man marries a slave girl, he is called *Chutiya Golam* (*cum servus*), and works for her master on the same terms as a slave, but he cannot be sold. His male children are in some places free; but are called *Garhas*, and are looked upon as of lower birth than persons of the same caste, both of whose parents were free. In other places the male children are slaves, and the female children in all cases are reduced to that state. A man sometimes gives his slave in marriage to a free girl, paying her father 8 rs. In this case all the male children are slaves; but the females are free, only when each of them is married; either her relations or bridegroom must pay 8 rs. to the father's master. The woman lives with her kindred, and works on their account, receiving the husband's allowance from his master. In some places it was said by the masters, that the slaves did more work than hired servants,

and were better fed; but near Dinaya, where they are by far most numerous, it is alleged, that they will do no labour without the constant fear of the rod, which appears to me the most credible account. They frequently run away, and going to a little distance, hire themselves out as servants, which shows that their former state was not enviable. Servants being exceedingly scarce, few masters are supposed to be honest enough to refuse hiring a runaway slave; indeed many will deny, that there is any moral turpitude in protecting a fellow creature who has escaped from that state of degradation.

There are however, in this district many slaves (see Appendix), whose condition is very different. These belong mostly to the great landlords, and each family receives a farm free of rent, and sufficiently large for its comfortable subsistence. This the family cultivates with its own hands, or by means of those who take a share; and when required, the men attend their lords, sometimes on grand occasions to swell out his numerous train; but usually either as domestics, or as confidential persons, to whom he can safely entrust the superintendence of his affairs. Their families live on their farms, only perhaps one woman or two in a hundred may be required to be in attendance on her lady. Such persons are in fact by far the easiest class of labouring people in the district, and of course never attempt to run away, and are in general very faithful to their masters, who, although at a vast expense of land in maintaining them, very seldom sell them; but they possess the power, which operates strongly in rendering these slaves careful in the performance of their master's commands, and regardless of its nature. Their marriages are liable to the same varieties with those of other slaves.

The number of common beggars that were estimated to be in the whole district amounts to 760, of which by far the greater part are real objects of charity, although in some parts it was alleged that there were among them many lazy fellows who were able enough to work. So long as they are able to go about, they are in general supplied with a sufficient quantity of food, and are commonly allowed to sleep in some out-house, provided they have no hut of their own. Many of them, however, are provided with this accommodation, for some charitable people prefer assisting them to build a hut, rather than run the risk of their dying within their premises, which

in most parts of this district would be attended with great inconvenience. Besides there are many lame, blind, or other infirm persons belonging to poor families, that cannot give them food, but who give them accommodation and such assistance as is within their power, especially in sickness. In a few places it was stated, that the people were in general very kind to them, and allowed none to perish from absolute want of care, nor in their last moments to want the common attentions of humanity; but in most parts of the district the notions of caste produce a great hardness of heart, and it was stated that, whenever a beggar was unable to move from his hut, he was totally neglected by his neighbours, or that whenever a wretch fell down no longer able to travel, there he lay until he perished. Nor are people there willing to admit any one that is very infirm within their walls, lest he should die, in which case they could not remove the body without a loss of caste. The Darogah, or superintendent of police is indeed considered bound to remove dead bodies; but in many places there are no persons of a caste that can perform the office, and many parts are too far removed from the officer of police. When a wretch therefore is about to expire, he is usually carried out to the road, and allowed to die; or, if he is suddenly carried off, his death is carefully concealed until night, when the corpse is privately thrown out to the dogs. It seems to be this difficulty of managing the dead, more than a want of charity, that imposes a vast deal of distress on the necessitous poor of this district.

It is probably owing to this that the charity of the Muhammedans, although too often diverted by their Fakirs, seems in general to be more fully directed towards relieving the distress of the necessitous than that of the Hindus. As an honourable instance of merit in this way I cannot avoid mentioning Joffkar Ali, a merchant of Kaligunj in the division of Udhruil, who daily gives food to between 30 and 35 necessitous persons. Beggars are by far most numerous in the south-east corner of the district, where vast sums have long annually been advanced for silk and cloth, and where the generality of the inhabitants live by far the most luxuriously. From the vast number of distressed creatures which I saw in that quarter, I should judge the numbers stated in the reports (table 6), to be considerably underrated.

Among the beggars may be enumerated ten wretches called *Hyms*, who live at the capital in one society; I have nothing to add to what I have before said concerning this class of people. The people here seem to be less charitable, and much more addicted to intoxication than those of *Dinajpoor*. Towards the west there are many pilferers, but they are not nearly so much addicted as the people of that district to audacious robbery and murder, although the latter crime is far from being uncommon. In other respects their dispositions are much the same, only, if possible, the people here are greater proficient in chicanery, and are of a more querulous disposition. In my journey I every where found them ready to supply the wants of my people, and at no place experienced those difficulties which sometimes occurred in travelling through *Dinajpoor* and *Ronggopoor*; but I am assured by all the European gentlemen that I have talked with on the subject, that in this I was fortunate to a most extraordinary degree: for that, even they, who have been long settled in the country, find often a great difficulty in procuring anything whatever to purchase. This has often arisen to such a height, even in the town of *Puraniya*, that the magistrates have been under the necessity of fixing a price upon several common articles, such as kids, fowls, and ducks, and to permit these to be taken by force if the regulated price has been proffered and refused; the price was very high, as it certainly ought. This difficulty has even been, it is said, carried to a most extreme degree, and the native troops at *Krishnagunj* have been often unable to purchase rice, although vast quantities are exported from the immediate vicinity. Extreme causes often produce similar effects, and the miserable oppression to which the people of this country, under their native rulers had been from time immemorial subjected, has produced an unaccommodating spirit, almost as bad as that which has followed the licentious freedom of America. My good fortune in passing without trouble through a people of this kind, I most attribute, in a great measure, to the exertions of the native officers of police and law, who were uncommonly attentive. My people also, from longer habits of travelling, are no doubt more alert at obviating difficulties than when I visited *Dinajpoor*.

## CHAPTER IV.

EDUCATION, RELIGION, CASTES, AND CUSTOMS OF THE PEOPLE OF  
PURANITA.

**EDUCATION.**—This important branch of economy is conducted exactly on the same very imperfect plan, that is employed in Dinajpore, but the people are not so illiterate. In the Appendix will be seen the number of those who teach the vulgar languages (Gurus), but these are very inadequate to the demand, and a large proportion of the boys are taught to read and write by their parents. The rewards given to the Gurus are nearly of the same amount with those given in Dinajpore. A few Gurus in principal towns keep public schools, attended by from 15 to 30 boys, but in general the teacher is hired by some wealthy man who gives him wages and food, and commonly allows him to teach a few children belonging to his neighbours, but some refuse this accommodation. Other employers again will not undertake to feed the teacher daily; he goes in turns to the houses of the parents of all the children whom he instructs. No one teaches to read any of the Hindu characters used in this district without at the same time teaching his scholars to write. The Bengalese commence on the sand with a white crayon (Kharimati). They then write on Palmira leaves with ink made of charcoal, which rubs out; then they write with ink made of lamp-black on Plantain leaves, and conclude with the same ink on paper. The use of the style for writing on palmira leaves is not known. The Nagari used in all the dialects of the Hindi language, and in that of Mithila, is often taught in the same manner; but the scholars more usually begin upon a black board with white ink made of Kharimati; then they write on a copper plate with the same ink, and finally on paper with ink made of lamp-black. The Bengalese character is very little used in this district; and, except among the traders of Bengal settled in almost every part, is chiefly confined to its

eastern side, and even there the accounts of the Zemindars are kept both in Nagari and in Bengalee.

In the divisions of Sibganj, Bholahat, Kaliyachak, Khaswa, Nehnagar, Dulalgunj and Udkrail, the Bengalee language is by far the most prevalent. In Gorguribah and Krishnaganj both dialects and characters are very much intermixed, and it would be difficult to say which is most prevalent; but the Bengalee is perhaps a little more prevalent in the first, and the Hindi in the latter. In Rahadurgunj and Matiyari, on the frontier of Morang, many of the tribes from the East speak Bengalee, but the Hindi and Maithili are by far the most prevalent, and in all the remainder little or nothing else is spoken in common conversation; but the knowledge of the oral use of Hindustani is very universal, at least with all men above the most gross of the vulgar. The men of science among the Hindus of Mithila use, in writing their books, the character called Tirahooti, just as the Bengalee use their own character, for the Dev Nagari is very rarely employed in this district, and the Sanskrita language cannot be properly expressed with the common Nagari character. The Tirahooti and Bengalee character differ very little, but there is a vast difference in the pronunciation. The Brahmans of Mithila pronounce their words nearly in the same manner with those of the south of India, only here the people suppress the short vowel, that in the south is added to the end of many words; for instance, the Mithilas pronounce Ram and Sib in place of Rama and Siba. As the Hindi character is by far the most prevalent in this district, I have endeavoured to adopt its pronunciation, although I must confess, that when treating of Bengal and of this country, it is awkward to write the same name in two different manners.

Persons are usually taught to read the Persian or Arabic characters, as is practised in Europe, without being taught to write them, which is made a separate study. By far the greater part of the people, who in this district acquire the mystery of reading this character, proceed no farther; nor do they attempt to understand a word of what is before them. Many however pass a good deal of time in the pious exercise of reading the Koran, and imagine themselves to be edified by the sound. This character is very little used

for writing Hindustani. In this district indeed, that is chiefly a colloquial language, and is seldom written, even in the transaction of business. The dialects of the Bengalees usually spoken here, in the parts where the cultivators talk that language, are exceedingly impure, and vary at very short distances. The same is reckoned the case with the Hindi language, which is in still a greater state of confusion; for there is not only a difference in almost every petty canton, but even in the same village several dialects (Mithila, Magadh, Sambhal &c.) are often in common use, each caste retaining the peculiar accents, words and acceptations of the country, from whence it originally came. The emigrations have been so recent, that the people have not yet moulded their discourse into one common dialect. Among the Bengalees all these dialects of the Hindi are called Khottha Khottha or the harsh language, and in the Bengalee part of the district all the tribes from the west are usually called Khottha (Βαρβαρικοί). The dialects of the Hindi language, besides national or provincial differences, which often vary so much, that the one is not understood by the other, may be divided into two degrees of improvement. 1st. that spoken by the lower castes, 2dly. that spoken by men of rank, and used in their poetical compositions, the only ones, except accounts and letters on business, that this district has produced. Setting aside provincial distinctions, these are in fact the only divisions of importance, but each is called by various names even by different persons in the same place. The first may be called the language of the vulgar (Apathsha); but a large proportion of the Brahmans, and almost the whole of their women speak no other dialect. In this dialect are many songs and several hymns in praise of the village deities, especially Bhennum, Karnadev and Sahal or Seles, but I cannot find, that these have ever been committed to writing. The second dialect is spoken by a considerable portion of the Brahmans men, and those of the higher ranks, and also by a very small proportion of the women; but even these use the first dialect, when they speak to their servants. This dialect is called Dus Bhasa, or the language of the country, and is also used in correspondence by persons of rank and education, but a good many who can speak it, or understand



it when spoken, especially among the Brahmans, cannot write at all, and several among the men of business have acquired the art of writing and carry on correspondence, whose lowness of rank has prevented them from acquiring a pure style. Not above 3000 men in the whole district understand this language, so as to speak it with propriety, nor can half that number write it. Perhaps 300 women understand it when spoken, but in the whole of my inquiries I heard only of 20 women who were able to correspond in this dialect, or indeed in any other, and all these lived to the west of the Kosi. To the east of that river none have alarmed their husbands by a too eager search after the forbidden fruit of knowledge. This dialect is spoken by the Mithila Pandits on the west side of the Kosi, where alone there is any considerable degree of education among the people of this district, who speak the Hindi language.

This Des Bhasha of the Mithilas is not so different from the Apabhraha, as the Prakrita of Bengal; and is often used in their poetical compositions with very little more intermixture of Samskrita, than has been completely incorporated with the dialect. But other Hindi poems are not so plain, and to many, who read the Des Bhasha fluently, are almost totally unintelligible. A great many, however, read these poems diligently, without attempting to discover their meaning; and some who cannot read, and still less understand, endeavour to benefit by committing large portions to memory: for these productions are in general looked upon as translations from works of divine authority, the repetition of which in the original would be highly meritorious, were it legally permitted to profane lips: but that not being the case, many are contented with pronouncing the translation. In most parts of the district illiterate men, and some women, have learned persons to read the Purana, and explain their meaning in the polite dialect, and they often hear read the works of Kauida, Manabodh, and other poets, who have composed in the polite dialect. These persons, although they cannot read themselves, understand both the explanation of the sacred books, and the meaning of the profane authors.

The work in the poetical Hindi language, that is by far in greatest repute here, is the *Rameyn* of Tulzidas, who is

said to have been a Sarawut Brahman of Kael. This work is unintelligible to by far the greater part of those who read it. Even Pandits, who have not made it a peculiar study, cannot comprehend its meaning. This is said to be owing to the author's having besides Samskrit, introduced words from most of the more remarkable dialects spoken in India; just as if a man were to compose a poem in a mixture of Greek, French, English and German, which would be nearly unintelligible to many well educated persons of each nation. Whether any other poets have taken a similar liberty, I cannot say; but those who study the derivations of the Indian dialects would require to be aware of the circumstance. Many other poets are read, or repeated by rote, and sung to music.

Among the Mithilas the language called Prakrita is said to be the dialect, that was used by Ravan king of Langka; and seems to be a dialect of Samskrita, some of the Pandits are said to study this, having a grammar called Prakrita Manorama, and a vocabulary called Prakrita Langkeswar. It is said, that there are several works, which were composed by Ravan and are studied by the Pandits, especially of Tirahoot. This dialect is totally different from the Prakrita of Bengal, which is analogous to the *Dea Grantha* or *Bhasha* of Mithila. A few study this language of Ravan and the books written in it, but I do not hear, that any one follows the doctrines of Ravan, which have not been in fashion since the time of Salivahan.

In this district a great many study the Persian language, and it is supposed, that there are in it about 1000 men capable of conducting business, more or less perfectly, in that language; but in general they have confined their studies merely to the forms of correspondence, and law proceedings, and few indeed are supposed to be elegant scholars, and none profess to teach the higher parts of Persian literature, as is done by the *Moulavis* of Ronggopoor.

On the whole it must be observed, that the people of this district have rendered themselves much fitter for transacting business than those of the two districts towards the east; and the native officers, who superintend the police, and decide petty suits, are in general men preferable to those, who

have there been procured. In particular, there being fewer foreigners among them, they are in general better informed concerning the state of the country. Among the persons also employed in the higher departments of collecting the rents there is a much smaller proportion of strangers, and many natives of this district have found employment in distant quarters. This pre-eminence, however, is chiefly remarkable among the higher ranks. There are here many more men qualified to hold the higher offices; but not more, who can read and write. It is chiefly in the south-east corner of the district, that a large proportion of the men is educated for business, which seems to be owing to the residence of the register (Kanungoo) for ten sixteenths of Bengal, having been in that quarter, and to his having there possessed large estates. The education of the Zemindars, and other proprietors of land, has here been more neglected, than even towards the east. I have already noticed, that this kind of education, unaccompanied by literature or science, is very apt to narrow the mind, and I think, that the truth of this observation is confirmed by a view of the people here, who are uncommonly addicted to chicanery, and great proficient in its mysteries.

The science of the Arabs has been exceedingly neglected, and very few, even of the Kassis, are supposed to understand the Koran, or any Arabic work on their law, metaphysics or grammar; nor did I hear of one man, that attempted to teach such abstracted and dry matter. Indeed the little attention, that is paid to the education of the natives, who are to administer the Muhammedan law, which in criminal causes is that adopted by the company's government, is in this district truly deplorable, and I doubt much, if one such man born here is tolerably well versed in the subject, nor so well informed nor liberally educated as the common attorneys in a country town in England.

To judge from the number of Brahmans, who profess to teach their sciences, learning in this district ought to be considered as much more flourishing than either in Dinajpore or Ronggaipoor; for in the course of my inquiries I heard of no less than 79 Pandits, who obtain the title of Adhyapak. Several doubts, however, may be entertained concerning the extent to which these persons diffuse knowledge. In the

first place, in this district the term Adhyapak is not confined entirely to those who teach the three nobler sciences of metaphysics, law, and grammar; but is also given to those who diffuse a knowledge of astrology (*Jyotish*) and magic (*Agam*), although those, who teach these delusions alone, are far from being placed on a level with the teachers, who are more strictly philosophical. In the next place some of the professors, at least 12 of them in Dimiya, and 14 in Dhandaha, are said to be but very shallow. The others, however, I am informed by the Pandit of the mission, are men of good education in their respective lines. The students moreover are accused of inattention, and take long vacations. About as many students go to other quarters from hence, as come here from other districts, nor has any one man a very high reputation. None of whom I heard kept above eight scholars. I learned that 68 of Adhyapaks this year had 101 scholars, and if the whole 79 have at the same rate, which is highly probable, the total number of scholars will be about 177, so that probably about 10 or 12 men annually finish their education, so as to be qualified to assume the title of Pandit. This is conferred without any diploma, but in an assembly of from 5 to 10 Pandits, who bestow a name on the new doctor. The Darbhanga Raja, being himself a Brahman of very high birth, pays some attention to the education of the Pandits on his estates. When any man, therefore, has finished his education, and wishes to assume the title of Pandit, the assembly is held before the Raja, who, when the new name is conferred, gives a dress, and places a mark on the forehead of the candidate. In other places no such ceremonies is observed. The number of people who are considered as proper Pandits in this district, including the Adhyapaks, was stated to be 247. Besides about 67 of the Adhyapaks, not above 20 or 30 men who reside in the district are considered by the Pandit of the mission as men of learning. The others have chiefly a little knowledge of the Samskrita language and grammar, of the law, of astrology, and of a monstrous legend called the *Sei Bhagwat*. A great many other persons, however, assume the title of Pandita, but are distinguished from the former by the name of *Danakarnas*; of these there may be between 1800 and 1900. They serve as the officiating priests (*Purohita*) for the *Sadras*. Towards the west, where

they are by far most numerous, they act as *Purohita* for very low castes; but in these parts by far the greater part of these Dasakarman Pandits cannot read nor write any language, but they understand the poetical legends, when read, have acquired some knowledge of the marvels which these contain, a knowledge how to perform the usual ceremonies, and have committed to memory the necessary forms of prayer. In the eastern parts, where the manners of Bengal prevail, there are *Adhikari Brahmins* for the lower castes of *Sudras*, and their knowledge is nearly on a footing with that of the lower Dasakarman. In every part the Dasakarman, who act as priests for the higher orders of *Sudras*, can read, and are able to pray from the book, which is considered as of much consequence. A good many of them have studied a year or two under an *Adhyapak*, and have some slight knowledge of grammar and of law, and some of them understand a part of the ceremonies, which they read. Some also can note nativities. The Pandit says, that he has seen no *Sudras* nor pretended *Kshatriyas*, that have studied the sacred tongue, except a very few of the medical tribe in the south-eastern corner of the district.

In this district it is remarkable, that science is almost entirely confined to two of its corners, the old territory called *Usur*, and the small portion situated to the west of the *Kusi*. The former seems to have been owing to the care of the *regenter* (*Kanungoe*) for the ten-sixteenths of Bengal, who had many estates in that vicinity, and still retains a part. He still appoints six Pandits to teach, and gives them an allowance, besides the lands which they possess, and these are reckoned higher in rank than the other professors of the vicinity, and are called *Raj Pandits*. The 31 Pandits in that quarter addict themselves chiefly to the study of law and grammar. They have too much perhaps neglected metaphysics; but they have kept themselves totally uncontaminated by the delusions of astrology, although they are a good deal addicted to the study of idle legends (*Purans*), and even of magic (*Agam*).

In the western side of the district there are no less than 38 teachers within a small space, and there, although metaphysics are fashionable, the delusions of astrology are in high request; but magic is not known, nor are the legends

of the Purane in great favour. The number of teachers is owing to the patronage of the Rajas of Darbhanga, to whom the greater part of the lands belong; but these Zemindars seem to have been actuated chiefly by vanity; and notwithstanding the parade in conferring the title of Pandit, which I have lately mentioned, the teachers on his estates are considered as very shallow, and out of the thirty-three, in the whole territory west from the Kosi, only eight are considered as men well versed in the sciences, which they teach; one in metaphysics, three in grammar, and four in astrology. In his estates in Tirahoot, however, it is said, that there are many teachers of very high celebrity. All these Pandits are of the Mithila nation.

The Bengalese Pandits of this district study the grammars called *Saraswat Kalap* and *Ratnamala*. The first is the most usual, and in my account of Dinajpoor I have given some notices concerning it and the second. The *Ratnamala* is said to have been composed by Purneshottam, a Baidik Brahman of Vikar in Kamrup, who flourished in the time of Malla Narayan, a very modern chief. On this work there are two commentaries (*Tika*); one by Jiveswar, and the other by Jaykrishna, two Brahmans of Kamrup. This grammar is considered easy, and may be studied in four or five years. The Mithila Brahmans study only one grammar, the *Siddhanta Kaumudi*, extracted or altered from the works of Panini by Bhattoji Dikahita, a Brahman of the south, who lived about 800 years ago. This work has been only introduced here about 30 or 40 years, and was then substituted for the entire works of Panini, which are said to be grievously prolix and obscure. On this work of Bhattoji there are four commentaries; and notwithstanding it is still abundantly troublesome, as its proper study with the full explanation contained in the commentaries, requires at least 20 years, and those who only read it for 18 years, are supposed to have but a superficial knowledge.

The *Abhidhan* or vocabulary in universal use with both the Bengalese and Mithilas of this district is the *Amarkoosh*. After 20 years study of this abstruse grammar, a man can understand a good deal of the Sangakrita poetry, but the works on law, the *Beda*, those on metaphysics, astronomy, and magic, and the *Bhagwat* remain as separate studies; and

many before they commence these read some easier poetry (called *Kavya*), such as *Magh*, *Naisadh*, *Raghu*, *Kumar*, and *Meghdut*. The *Magh* is said to be an extract from the *Sri Bhagwat*, and *Mahabharat* by a certain rich man named *Magh*, some say a merchant, others a prince. The *Naisadh* consists of extracts from the *Mahabharat*, giving an account of *Nala Raja* and *Damayanti* his wife, who lived in *Naisadh* in the west of India. These extracts were made by *Sri Harsen* a Brahman of this country, who lived about 300 years ago. The *Raghu* is an extract from the *Ramayen* of *Balaut* made by *Kalidas*, with many additions of his own. The *Kumar* was extracted by the same poet from the *Kull Puran*, which is one of the works called *Upapuram*, and is supposed to have been composed by *Vyas*. The *Meghdut* is also a composition of *Kalidas*.

The Bengalese, who study the easier grammars, and the poets called *Bhatti*, are at least as well fitted to commence the study of the sciences, as those who have laboured through the improved works of *Pasini*, and afterwards chiefly study the works of *Raghusandan* on law. The Brahmans of *Mithila* in law follow chiefly the following books:—*Prayachitta Bibek*, by *Sulpani*, a Brahman of *Yasar* (*Jessore* R.) in *Bengal*. It seems to be a work on the punishments due for criminal actions. *Prayachitta Kadsamba* by *Gopal Bhatta*, concerning whom my informants know nothing. This treatise is on the same subject with the former. *Bibad Chintamani* by *Bachaspati Misra*, a celebrated Pandit of *Mithila*, and in this country his works are considered as having the same authority, which those of *Raghusandan* enjoy in *Bengal*. He is supposed to have been contemporary with *Sulpani* of *Bengal*, and that both flourished about 400 years ago; but there has been since another person of the same name, although of very inferior authority. As the doctrines of *Bachaspati* and of *Raghusandan* differ in some points relative to succession, some confusion in the administration of justice has occasionally arisen, as part of the district follows one law, and part the other, while the Pandits of the courts have seldom been conversant in both doctrines. *Bibad Chandrasekar* is another treatise by the same author. *Suddhi Nirnay* is still another. *Suddhi Bibek* is a work of *Rudrajha*, a *Mithila* Brahman, of whose history I can learn nothing.

The study of these works properly requires four years, after 30 years labour on the improved grammar of Panini. The Nyaya Sastra, or metaphysics, are in great request in Mithila, and here also are supposed to have been first disclosed by Gautam, who resided most usually at Chitraban on the bank of the Ganges, somewhere about Vaksar (Buxar B). He lived a short time before Rama. It is said, that some of his works on this subject still remain, but are almost unintelligible. The book Chintamani was written by Gangges Upadhyaya of Mithila, who is supposed to have flourished during the government of some of the ancestors of Hara-singha, who introduced the present customs of Tirahoot. Nearly the same course of reading is pursued here in the study of metaphysics as in Dinajpore.

No person here teaches the *Badanta* or disputations concerning the meaning of the *Beds*; but one Pandit from Kasi, who has travelled into the south, has returned an adept, and has been converted to the doctrines of Ramanuj. He is the most acute man that I have found in this district, and says, that he is the only person versant in the science between Moorshedabad and Kasi. He has assisted the Pandit of the mission in giving me the accounts, from which I have extracted what I have said concerning the science and Hindu customs of this district.

Many Pandits here explain the *Sri Bhagwat* to their pupils; for this work is said to be infinitely more difficult to comprehend than the other works of Vyasa. No Pandit here will, however, acknowledge any other author for this work. They indeed allow, that Vopadev did compose a petty *Bhagwat*, but that it is totally different from the work of Vyasa. However that may be, the book attributed to this author is very much studied by all those of the sect of Vishnu, and the follower of Ramanuj looks upon it as the highest authority, and says, that in the books attributed to his master, there are many quotations from the *Sri Bhagwat*, and that Ramanuj lived long before Vopadev.

The *Agam* or doctrine of the *Tantras* is taught by several Pandits in the north and east of the district. The works chiefly read are, first, those of Kriakmananda, mentioned in my accounts of Dinajpore and Rangpoor. Second, *Syamahasya* by Paramanandagiri, a Sannyasi of Kathiyal in May-



meaning. Third, *Tarunahasya* composed by a *Brahmananda* Gird. All these teach the *Tantras*, supposed to have been delivered by *Sib*; but the sect of *Vishnu* has other *Tantras*, part of which they suppose to have been revealed by *Narad*, part by *Gautam*, and part by other personages equally remarkable. These have been explained by a certain *Gopal Bhatta* a *Brahman* of *Brindaban*, in the same manner as the *Tantras* of *Sib* have been treated by *Krishnananda*; but no *Pandit* of this district teaches this doctrine, which seems to be much freer from indecency than the other, nor does it appear to be intended to accomplish any illegal practices. I heard of no pretenders to any very extraordinary powers.

In the western parts the *Brahmans* have preserved to themselves the whole profits of astrology, and of the other branches of the science called *Jyotish*, and several teach it. Four or five of them are said to be men of science, that is understand their books thoroughly, having a knowledge of the *Sanskrit* language sufficient for that purpose; but several who teach, and many more who practise, are not adepts. They have been taught to read the formulas, and have had their meaning explained, so as to perform the operations; but having never received a grammatical education, the meaning of the greater part of the book is totally unknown. Many again, who have received a good grammatical education, find that the practice of astrology is necessary for their support; but have not given themselves the trouble of proceeding farther than just to be able to calculate nativities, and some only so far as to be able to note them (*Jannapatri*). Nay some are said to call themselves *Jyotish*, who cannot even read; but they buy an almanack, over which they mutter, and thus procure money from the ignorant.

In this district a great diversity of eras prevails. In the eastern parts the astronomers follow the same era, that I have mentioned in *Ronggopoor*; but in *Mithila* the year is lunar, and commences on the first day after the full moon in *Asharh*. Here they say, that *Bak* was the same with *Salivahan*, and this year 1810 is reckoned the 1732nd year of his era. It is also the 1806th year of *Sambat*, who according to them is the same with *Vikram*. In these two points they agree with the *Brahmans* of the south, and differ totally from those of *Bengal*. They have still another era called after

Lakshmana, king of Gaur, and of which this is the 705th year. By the best informed persons it is supposed to commence with his having taken possession of the country, which to the Hindus was probably a joyful event, as previous to his time it seems to have been much overrun by the Kirats and other barbarians of the north, or in possession of the followers of Buddha. In civil affairs the solar year is in use, and the greater part of the revenue is collected by the era of Bengal; but in the parts of the district, that formerly belonged to Subah Behar, the instalments of payment are regulated by the Fauti era, instituted for the purpose by the kings of Delhi.

In the eastern parts of the district no Pandit teaches this art, and there the Daivagnyas of Bengal, who in this district are commonly called Upadhyays, practise astrology, in which, however, several of the Brahmans, and these even men of learning join; but the science of none of either class proceeds the length of being able to use the common formulae, so as to construct an almanack. I do not hear that any Pandit possesses any instrument, by which he can take an observation of the heavenly bodies.

On these sciences it may be curious to remark, that having had an opportunity of ascertaining what 65 of the Pandits in this district taught to their pupils, I learned as follows. Eleven teach metaphysics; of these six confine themselves entirely to that difficult science, one undertakes to pave the way by also teaching grammar, one adds to his toil the dry study of the law, while two not only did this, but relaxed their studies by a perusal of the Bhagvat, and finally one man taught the whole of these sciences. No one philosopher however, degraded himself by the delusions of magic or of astrology.

There are no less than 81 teachers of the law, of whom one only confines himself entirely to this pursuit. Twenty add one additional science of whom 19 teach grammar and one philosophy; eight teach two additional sciences, of whom three teach grammar and explain the Bhagvat; two explain the same mysteries and engage in metaphysics; two are also grammarians and magicians, and one is not only a grammarian but an astrologer. Two of the lawyers are not afraid to teach besides three other branches of learning; one explains gram-

war, philosophy and the poet Vyas; the other in place of philosophy substitutes magic. It would thus appear, that the Indian law is not so well fitted as its philosophy to guard against the deceptions of the delusive arts.

Even literature and grammar have some preventative effect, at least against astrology; for of 11 teachers of the latter, 10 profess nothing else, having made no evident progress in grammar, which were they able, they would not fail to profess as being more honourable than their own art. The effect of literature and grammar in preventing the vain notion of procuring extraordinary favour and power from God, by certain forms of worship (*Agam*), seems to be next to nothing. Of seven persons teaching this kind of mummerly, six are proficient in grammar, three add to that a knowledge of the poems of Vyas, and two in vain profess the law. One person only confines himself entirely to his empty ceremonies. Only five Pandits are contented with explaining the obscurities of grammar alone, although in the whole progress of science, this I should imagine, is by far the most irksome task.

Medicine also is in rather a more creditable state than towards the east; and there are three sets of practitioners who have at least the decency of being able to read. I heard of 86 Bengalese practitioners of this kind, the greater part of whom are Brahmans; but there are a few who by birth are physicians. Another set, said to amount to 87, are all Brahmans, and are called *Misra* or *Sakudwipi*. All these reject totally the idle delusions of prayer (*Mantra*), and give medicine. They all have some written instructions in the sacred dialect; but few of them have any considerable learning, or have studied the Sanskrit grammar; so as to be able fully to comprehend any other works, except some books on medicine, the meaning of which their master has repeatedly explained in the vulgar tongue. This indeed, so far as I can learn is not a very uncommon thing among even Pandits, and a man is considered as possessed of very uncommon endowments, if he can comprehend the meaning of every Sanskrit book that his put into his hand.

At *Puraniya* are five Muhammeden physicians, who seem to be little superior to the Hindus. The doctrines of both are nearly the same; and seem to be founded on the school of Galen. More physicians here practice at large than in the

two districts towards the east; still, however, a considerable number are servants, and attend on wealthy families for a monthly pension. Those who practise at large make from 10 to 80 rs. a month. They do not keep their receipts or doctrines secret; but seem to practise in a liberal manner. None of them have a high reputation among the natives, nor is any considered as an illustrious teacher. It is not every Brahmin that practises medicine, who is entitled to a place in this class, for of 40 such persons in the division of Kaliyachak it was stated, that only one possessed a book treating on medicine, and that only 10 could even read.

There is another set of medical practitioners who reject prayers, and exhibit herbs, but who have no books, and indeed the greater part cannot read even the vulgar tongue. They have been orally instructed in the use of certain herbs in certain diseases, and feel the pulse like other doctors. I heard of about 450 of these persons, but they seem to be confined chiefly to two parts of the district, its south-east corner or Gnar, and the portion that belongs to the Raja of Darbhanga, and these are the two portions to which Hindu science is almost exclusively confined. These people are called by various names; *Atai Baidyas*, or doctors who defraud the ignorant; *Dekati Baidyas*, or village doctors; *Chasa Baidyas*, or plough doctors; *Haturya Baidyas*, or doctors who attend markets.

In the capital and its vicinity, I heard of 68 persons who are called *Jurrah*, and who may be compared in some measure to surgeons; that is to say, they profess to treat sores and tumours; but they are totally illiterate, and destitute of science; nor do they perform any operation. They deal chiefly in oils. An old woman at Nethpoor has acquired considerable reputation by extracting the stone from the bladder, which she does after the manner of the ancients. I have not heard of any practitioners in surgery; but this is much more than is to be found towards the east.

The obstetrical art is in the possession of women of the lowest ranks, who assured me, that they never attempted any thing farther than to secure the umbilical cord; and they professed a total ignorance of any means for promoting difficult labours. In all cases of pain in the abdomen, they are employed by the men; and I believe often give considerable

relief, by rubbing and squeezing the affected parts. These pains they attribute chiefly to the change of place, in what they call the *Dhum*, that is the pulsation in the great artery on the loins; but they also imagine, that portions of the liver are occasionally detached; and roll about, producing gripe, and what nosologists call *derborygmi*. The wise women are here employed to fix these detached portions. Those of Bengal profess a total ignorance of this art, as I once had occasion to learn.

The number of those who deal in spells and incantations, is exceedingly great. Those who by such means pretend to cast out devils, and to cure diseases, and the bites of serpents are called *Ojhas* and *Gunis*, and may amount to about 3500. In many parts they are divided into two classes, one of which confines its attempts to the cure of diseases, and the casting out devils; for by these wisecracks most of the diseases are attributed to the common enemy of man; who is generally allowed to be a fair and good source of profit. The others confine their labours to curing the bites of serpents, but will not venture to sell the favour of the deity, by whom those dreadful reptiles are guided, and therefore have no reward except reputation. In other parts again the whole *Ojhas* undertake both branches of the profession. This delusion, especially concerning devils, is most prevalent towards the frontier of Morang, and towards the *Nagar*, and there about 800 persons gain a trifle by pretending to be able to consecrate robes and water, although they have not taken the trouble to acquire any forms of prayer. In the Moslem government these *Ojhas* or *Gunis*, at least near the capital, are said to have been taxed from 1 to 5 *rs.* each. This tax is said to have been removed by a *Mrs. Ducoudré*, for what reason I do not know; but I have known several old settlers, who seemed to have no little doubt as the natives of the efficacy of these spells against serpents at least; they were too good Christians I suppose, to admit the power of idolaters over the devil.

Inoculation for the small-pox is everywhere practised, with great success, by the persons who have no other remedy but prayer, and who are also employed by those who have the spontaneous disease. No person whose father has rejected the practice of inoculation, will now admit of his child's un-

dergoing the operation. The operators are called Tikawaleh, Gotsachcha, Basanta Chikitsak, and Pachaniya, and are of the lowest dregs of the populace, exactly on the same footing as in Dinajpore. In this district there may be between 6 and 700 persons, who in this manner gain a part of their living.

RELIGIONS AND SECTS.—Calculating in the same manner as I did in Dinajpore, I estimate the Muhammedan population at 48 per cent. of the whole or at 1,948,000 persons. The result of the calculations for each division will be seen in the Appendix, and where will be seen the proportion of Muhammedans to Hindus in each division.

*Muhammedans.*—The followers of Muhammed; although by no means so numerous as in Dinajpore, have more influence, a much larger proportion of the land being in their possession, and the manners of the chief town being almost entirely Muhammedan. In general also they are somewhat more strict observers of their law, although the difference is not very material. The faith on the whole seems to be gradually gaining ground, the strictness with which the doctrine of caste is here observed, occasioning many converts, and the passage from one religion to the other, according to the existing practice is very trifling, as scarcely any new dogmas or practices are required, a few external ceremonies is all that is necessary, and the convert continues to dread the same imaginary beings, and to appease their wrath in the same manner as he did before his conversion. Although the Hindus are not behind hand in paying their respects to the saints of the Moslems, and especially to the grandsons of the prophet; yet there is a good deal of ill-will between the two sects. The mutual offerings to the objects of each other's worship or respect, are here more confined to the ignorant than in Rangpoore, although many examples of this laxity of thinking may be found among even those dedicated to religion; and a good many even of the highest Hindus defray the expense of a pagant in honour of the grandsons of Muhammed; and during the rice performed in honour of their memory, entertain all those who apply with sherbet (Sharbat) and parched grain. This custom was probably introduced when the fury of the Moslems in celebrating these races was without check, and it was probably meant to screen the wealthy Hindu from the dangers of bigotry, inflamed by

tement. The two sects however, so far agree, that although many Moslems kill oxen, and eat beef, yet scarcely any of them can be induced to sell a cow or a calf to an European. The murder of these innocents would give too great an offence to their neighbours, and would probably be followed by some kind of retaliation.

In this district also the worship of Satya Narayan among the Hindus, and of Satya Pir among the Moslems, is very prevalent. Although these words imply the true God, the worship wears neither sect from any one of their errors; each continues to follow every species of mummery, and this object of worship is chosen only in cases of little importance, because he is supposed to be very good natured and to concede trifles with much readiness. The hymns in which he is celebrated by the Hindus are called Pangchali, and are all in the language of Bengal, which is no doubt the original source of this worship. It has however been discovered that these poems were composed in the vulgar language by Sangkar-Acharya, although that person in all probability would not have understood a word of them; nor can I learn that any such poems exist in the Hindi dialect, and much less in that of Karnata, which was the native language of that celebrated teacher. It has also been discovered that these hymns are taken from the Bhavishyat Puran, part of the works of Vyasa, but this seems doubtful, for these works seem to me to be constantly quoted and very seldom consulted; nor do I believe that any Brahman in the three districts which I have examined, has ever seen one-tenth part of the works attributed to Vyasa, or has read almost any part of them, except the Sri Bhagwat and Mahabharat; concerning the others, they appear to me almost always to speak from mere report, for I never could procure any of these works in order to have any quoted passages extracted. Besides the Pangchali, alleged to be composed by Sangkar-Acharya, there are others composed by Rameswar, a Harid Brahman who lived in Bardhaman, and by Krishnan, who composed also a poem concerning the actions of Hanu.

The appointment of Kazi in this district has been managed with much more regularity than in the two districts towards the east, each division under a Darogah having a Kazi, and the extent of the jurisdictions of the two officers

being commensurate. Several of the Kazis, although decent men, have little polish in their manners, and the state of their education is in general as defective as in Ronggopoor. This perhaps could not be avoided, as the reward for their services is not of a nature sufficient to defray the expense of a liberal education; and several of them said that they were very indifferent about their offices, having found their flocks very disobedient and unruly. That they are not popular is pretty evident, for they in general complained that the people living on free estates considered themselves as totally exempt from their jurisdiction, and never employed them at any ceremony, except when their seal as notaries was required.

In the appointment of deputies, the Kazis of this district have not followed any general plan. In some places they appoint deputies to collect their dues from the Mollas of villages, who are usually chosen by the people, or at least appointed, agreeable to what is known to be the general wish. If these deputies are few in number, they are called *Nayabs*; but if they exceed five or six, they commonly receive no higher title than *Molla*. In some places these deputies act as *Mirmahaluts*, that is persons who, like the *Paramaniks* of the Hindus in Bengal, settle all disputes concerning caste, and punish those who transgress its law; in other places again the *Mirmahaluts* are distinct from the deputies, and subordinate to their authority; finally, in others there are no such persons. In some places the Kazis have appointed no deputies distinct from the Mollas of the villages, but grant letters of confirmation to whatever person they think will be agreeable to the multitude, and these return the dues which the Kazi ought to receive; and this seems to be the most judicious plan, at least for obtaining popularity, for these village Mollas being usually bigots and men of austere manners, have considerable influence. The deputy or *Molla* is seldom allowed more than 1 anna on the rupee for his trouble of collection. In other places the Kazi gets 15 anna, the *Molla* 2 anna, and the *Mirmahalut* 1 anna; the latter has besides many perquisites. The state of education among the deputies and Mollas is much the same as in Ronggopoor.

*Fakir* in this district is a term given indiscriminately to all



religious mendicants, Moslem and Hindu; but this is as great an impropriety as the term *Padre*, which all such persons give themselves when they beg from an European. Fakir, in the proper acceptation, should be strictly confined to the Muhammedans. In this district they are much on the same footing as in Ronggopoor; they have not so much hypocritical cant, nor are they so much respected as in Dinajpore: some of them even who have considerable endowments are rational men, whose behaviour is totally free from any extravagance. The sects among the Fakirs, of which I heard in this district are as follows.

The *Banawas* ought to abstain totally from marriage, and pass their time in pious exercises, and in the practice of charity, for maintaining the expense of which many, if not all of them, have endowments. But of 73 persons of this description, of whom I heard, 64 had taken to themselves wives, and had not been deprived of their lands, although they had suffered much in the opinion of the people. Their lands however were not considered as hereditary possessions, but ought to go to disciples that are brought up according to the rules of the order. In all probability most of the disciples will be their own children, their office will gradually become hereditary, and they will then be considered as belonging to the next class.

The *Tukiyahdars* here are considered as distinct from the *Banawas*, and marriage is thought perfectly consistent with their duties. They all have endowments, and a monument dedicated to some religious person where they burn a lamp and pass their time in the practice of hospitality and religious exercises. I heard of 203 such persons. Many *Banawas*, however, it must be observed, have *Tukiyahs*.

The *Julali Fakirs* are said to have been instituted by the blessed (Hasrat) *Jalal of Bukharah*. When a person is admitted into this order, his body is burned with a charcoal ball. Of this kind I heard of 232 families, more than one half of which are confined to the division under *Thanah Dungkhorah*.

The *Madar Fakirs* are much more numerous, and were stated at above 1800 families. They are said to have been instituted by a certain *Shah Badi midin Madar*, who was a

Khaki or religious man of Madinah, that deserted his family, and all the pleasures of the flesh. The Fakirs, both Julehis and Madaris, are much on the same footing as in Ronggopoor, but more of them have endowments. Both may become Bonawus or Tuhiyahdars. The order seems to be fast increasing, an extravagance in purchasing the favour of God being one of the principal means, which the people take to dispose of the additional resources, that a long peace, and a government comparatively excellent have bestowed. Were the number of Fakirs or other religious mendicants defined, this disposition might enable the professors to live with dignity, and they might prove an ornament to the country by their building and learnings; but here the multitude alone increases, each is as poor, squalid and ignorant as his predecessors, and the additional resources, that might have been derived from such happy circumstances, have been squandered on objects of total utility.

I did not hear of any Khondkars, who instruct the people in their duty; but there may be a few, that escaped my notice. The Mollas have in most parts the exclusive privilege of receiving well disposed persons into the order of Murids, on the same footing as in Ronggopoor; but in several places a description of men called Firzodas interfere with this source of enrolment. Most of these are vagrants, or at least come here only occasionally, and chiefly from Moershedabad. I heard of three only, who resided in this district. The profession of Murid, in some places, is almost universal with every adult Muhammedan religion of the sect called Sunni; for the Shiysa reject the ceremony. In others again very few make this profession of adherence to their law, which, like most other similar professions, has in reality very little effect. It costs from four auns to one rupee. In this district a little more attention is paid to prayer and abstinence than in Ronggopoor, and I heard of 78 public criers, who with their shrill voice endeavoured to remind the people of the regular times, when they should perform these duties. These criers have endowments, which probably induces them to continue their income labour; for this is attended with but indifferent success. In the capital indeed 2000 persons are said to attend to the call of 50 criers; but in the country

the whole number of such dutiful persons does not, it is said, exceed 500 persons. Compared however with Ronggopoor this must be allowed to be a great degree of attention.

Pilgrimage, another sacred duty of the Moslems, is here in no great request, except among the Fakirs, who naturally wander in the course of their begging, and frequently resort to Peruya. The profane chiefly frequent Nekmurud, where they can both pray, and enjoy the pastimes and profits of the fair, four men however have returned from Mekkah, and two from Kurbula, and a female of rank has accomplished the meritorious task of visiting both places. Such persons are held in great veneration, and have the title of Kazi. Every one, however, who has gone even to Nekmurud, at least in some places of the district, hoists a flag before his door, and some huts are distinguished by five or six of these badges of honour, which in many places of Bengal no one has the assurance to raise, who has not professed himself to be a man of peculiar holiness. Much about the same attention is paid here as in Ronggopoor to the duty of reading the Koran, a book which probably not five men in the district understand.

The fasts are here not so scrupulously observed as towards the east. In one division it was indeed said, that every one fasted, more or less, during the month Rumsan; but in others scarcely any, it was said, gave themselves the trouble except for a few days, and many made no attempt to afflict their stomachs for the honour of God. The celebration of Mohurram in commendation of the grantees of the prophet is the ceremony, that is by far most universally and pompously exhibited; and, as I have already mentioned, many Hindus of rank imitate the wealthy Moslems in defraying the expense of procession, and in entertaining the populace with sherbet and food. The populace both Hindu and Moslem are quite delighted with the gaudy and noisy processions; and the former, now that they can do it without danger, seem fully as eager for the festival as the latter are. The Moslems, however, on this occasion still retain a good deal of ferocity in their looks; and it is probably the fear of the haymet alone, that retains the scymitar in the scabbard. This ceremony is everywhere celebrated with the same emblem, avowing of idolatry, that I have before had occasion

to mention; but in this district I observed no images offered at the monuments of saints.

Notwithstanding the universal eagerness with which the memory of the grandson of the prophet is celebrated, very few are Shiya, or belong to the party which adheres to the father of these princes. Probably in the whole district there are not 200 families of this sect; in the course of my inquiries I did not hear of so many. About 100 families are said to reside in the capital, mostly families originally from Persia, and of high birth and decent education. Several of the Kasia, Darogahs and Munasifs, have with great propriety been selected from among these, as in general well qualified to discharge their duties; but in several divisions there was not a single man of this sect, except one or two of these public officers.

Among the Muhammedans, concubines (*Nekabs*) are always united to their lord by a contract before the Kazi or his deputy, and accompanied by a religious ceremony. In this district, especially where the proportion of Hindus is greatest, the doctrine of caste has gained a complete practical ascendancy over the Moslems, and has occasioned a vast number of subdivisions, the members of which do not intermarry, and often will not eat in company. Men of rank and education laugh at this absurdity; and where the Moslems are most numerous, there are many fewer distinctions, and the number excluded from general communion is small, and is chiefly confined to those of professions that are reckoned low and dishonourable. In some places, for instance, almost every trade forms a separate caste, as among the Hindus, while in others it is only a few low trades that are excluded. In the former places, national distinctions are also a complete bar to intermarriages, but in others little attention is paid to this, and a person's descent in the male line is alone considered as of importance. I shall first give an account of these national or family differences, and then notice the distinctions that have arisen from profession.

Persons who claim a descent from the prophet are pretty numerous, and exclusive of the five divisions towards the the south-east, it was said might amount to somewhat more than 700 families. What number of pretenders may be in these five divisions I cannot say, as I did not hear of these

distinctions until I had passed these parts; but the number must be considerable, probably not less than 100.

The Moguls, lately governors of India, are far from being numerous, and probably do not amount to 200 families. Many subdivisions have taken place among this people. They seem originally to have been divided into four *Aolads*, descended as supposed from four sons of a certain king; for this manner of accounting for the origin of nations, from one common progenitor, has passed from the Arabs to all the nations that have adopted their faith. Farther, the Moguls have divided into four *Koums* or nations, according to the places where they settled. These *Koums* are *Irani* (Persian), *Turani* (Tartarian), *Rasbikhani* (Russian), and *Chakatta*, of which I can learn no explanation; perhaps it may signify the Moguls who remained in their original territories. To these some add a fifth *Koum*, *Durrani*, although others consider the *Durraniyas* a tribe of Afghans, that is of the highlanders who inhabited the mountains situated between India and Persia. Moguls of all these subdivisions ought to abstain from intermarriages, as ought also those who differ in religious opinions, and embrace the opposite doctrines of *Shiys* and *Sunnis*.

The descendants of the Pathans, an Afghan race who governed India before the Moguls, are in this district much more numerous, and may amount to about 2000 families. These three tribes, on account of their illustrious descent and former prowess, are considered as pure, or noble, and pay no rent for the ground which their houses and gardens occupy, nor should they undertake to cultivate any lands that pay a rent. But many by dire necessity have been induced to degrade themselves, and have sunk much in the opinion of the people. Service, either in the military or civil departments, exclusive of domestic labour, is considered as much more honourable, as is also commerce, neither of these employments requiring manual labour, for which these once haughty conquerors had a decided aversion. They did not honour the plough like the hardy sons of Rome, nor did they despise traffic like the gallant knights of the north. The exception from house-rent makes them careful in preserving the purity of their descent, although it is alleged that there are many pretenders whose claims at best are very doubtful.

Except artists, all the remaining Muhammedans call themselves Sheykhs, as claiming a descent from the gentry of Arabia, an honour to which, from their personal appearance, a few have some sort of claim; but it is a few alone that can boast of this distinction, and the greater part are not to be distinguished from the Hindu peasantry of the vicinity. These Sheykhs are in general cultivators, and seem much fonder of the plough than of any other profession. In some parts they have subdivided themselves variously, in others they are all without distinction called Sheykhs. The chief cause of difference seems to have arisen from those who, as much as possible, imitate the nobler tribes in concealing their women, while others are not at this pains, which to a farmer is always attended with an excessive inconvenience. The former kind in different parts I heard called Darbhaggiya and Bera Sheykhs, the latter were called Chahari and Kul-haiya.

I have before stated, that with respect to various artists who have adopted the faith of Muhammed, there exists a great variety of practices. In some places any Sheykh may practice an art without separating from his former companions. In others such a practice is not admitted, and in various places there is a great difference in the number of trades that are rejected or admitted as honourable for a Sheykh to follow. Farther, the Fakirs seldom marry except among each other, and that only with those of their own order; and the children of prostitutes are never received into the families of honest women. Besides, many Hindu artificers have been converted, and still retain many of their old practices, and in particular when they have been of respectability, an abhorrence at eating or intermarrying with strangers. These separate themselves from the Sheykhs. Again, many other artists, who among the Hindus were considered as vile and infamous, have been converted, but the Sheykhs abstain from their communion, lest they should degrade their faith among the heathen. There are, however, many of these tribes of artists, both of the purer and more vile sorts, who still adhere to their former doctrines. In the following list, therefore, I merely give a statement of the persons who I was told are excluded from communion. In this, for instance, will not be included all the tailors who

are Muhammedans, but only those who are excluded from a full communion by the Sheykhs that live in the vicinity; for the same person will be admitted in one place, and rejected in another. Here also I do not give all the Chamars of the district, the greater part of that low tribe being still Hindus. Neither are all the people mentioned in this list strictly speaking artists; many of them have become cultivators, although their extraction being known, no one except the people of the same caste, will eat or intermarry with their families. By far the most numerous class of this kind, and that which most generally keeps itself separate, consists of weavers of the tribe of Jolaha, who, in order to distinguish themselves from their pagan brethren, call themselves *Momin* or *Articewars*. Those who are excluded from marriage by the Sheykhs, may amount to 3600 houses, and the families are numerous; several brothers commonly living together, and these keep one or two looms, while the remainder plough.

HINDUS.—Respecting the Hindus of this district it is remarkable, as has already been mentioned, that a very large proportion is alleged to be of foreign extraction, especially in the part of Mithila that it contains, and in the whole of Guar. The most intelligent natives that I have consulted, can assign no reason for this emigration, nor have they any tradition concerning any dreadful calamity by which the country was depopulated, and which did not affect the neighbouring territories. It is still more remarkable, that there is scarcely any great native tribe of those who cultivate the land, and who in India usually constitute three-fourths of the population. Those tribes of cultivators, such as the Koch of Kamrup, and the different kinds of *Worah* of Karnata, may in general be considered as the original inhabitants of the country; but in the two above-mentioned parts of this district the greater part of the cultivators seem to have been extirpated. In many parts of Bengal, indeed the greater part of the cultivators would seem to have embraced the faith of Mahammed, as has been the case in the parts of Matsya, that belong to this district; but, in the western parts of this district that has by no means been the case; yet even there a very small proportion of the cultivators consist of any tribe, that can be considered as aboriginal. Several such tribes, however, seem to remain, and shall be carefully traced.

To begin with the sacred order, one of its most important divisions is into the 10 nations, of which it at present consists; and to ascertain when this division took place, might help to throw some light on the obscurities of Indian record. By the Pandits it is generally admitted, that among the Rishis and Munis of former days, that is their ancestors or predecessors, there were no such distinctions, and the oldest authorities that those whom I have consulted can quote as mentioning this division, are the works attributed to Vyasa, and called the *Vishnu Puran* and *Sri Bhagwat*. It is therefore not improbable, that this distinction was introduced by Vyasa, who may be considered as the lawgiver of the present Hindus. Of the seat of these 10 nations, one named Gaur is supposed to be entirely, and one named Mithila is supposed to be partly contained in this district.

With respect however to the nation of Gaur, there is some difficulty. The district called Gaur, although it contained the former capital of Bengal, is so trifling, that when I treated of Dinajpore it appeared to me unlikely to have communicated its name to a nation of Brahmans, especially as the prince, who first rendered the place a seat of government, seems to have been under the necessity of introducing a colony of Brahmans to supply his dominions with instructors; and as Gaur seems of the five northern nations of Brahmans, to have been the most important, as it communicates its name to all the others. Farther, the few Brahmans of the Gaur nation, that are now in Bengal, have avowedly come very recently from the west of India, and the same is the case with almost all the tribes of Sadras, who claim to be of the Gaur nation; none of whom, the Vaishnavs excepted, are now to be found in Gaur. I therefore concluded, that some place called Gaur in the vicinity of Agra or Delhi, was the original country of this nation. I have however since met with some well-informed Brahmans of this nation who allege, that the Gaur of Bengal is their original place of settlement, but that the whole of them were removed from thence by Jannajay, and placed near Hastinapour, where he gave them lands, and where their descendants now live. This prince was a great grandson of Arjun the brother of Yudhishtir, in whose time Vyasa flourished. The tradition is, that when this colony was removed, it consisted of 1800 families. We may perhaps



however therefore be allowed to suppose that Vyn, by the authority and assistance of Yudhishtir, placed a colony of the sacred order on the borders of Bengal; but that it met with little success; and that in the time of Janamejay, the third king of the family of Pанда, it became necessary to secure the colony from the barbarians, by removing it near the seat of government. Bengal and Gaur in all probability, remained without instructors of this kind until the time of Adieur. The Sudras, however, of Gaur, having as well as the Brahmans come from the west of India, renders this emigration in the time of Janamejay rather doubtful. In the whole district there are said to be about 50 families of this nation of Brahmans, of whom about 30 are settled in Gaur. The whole are men of business, and are little tenacious of their customs, so that, to the astonishment of my Bengalese, they did not even scruple to ride in a carriage drawn by oxen. They are in great difficulty for women, and must often either want marriage, or undertake a long journey to the west.

The other nation of the Brahmans, originally belonging to this district, is called Mithila, seems never to have been expelled, and is very flourishing. In the whole there is said to be between 11 and 12000 families, of whom between 9 and 10000 are settled in the parts of Mithila, that are contained in this district, and about 2000 have invaded their eastern neighbours of Gaur and Matsya.

The customs by which this nation are at present ruled, are said to have been established by a certain Hari Singha, a Rajput, who was king of Mithila, or Tiraboot or Tirabhuti, as it is called in the Sankrita language. The Brahmans by this prince were divided into four ranks. The highest are called Suti; the second, Majrahi; the third, Yegya; and the fourth, Grihastha. These distinctions were founded on the various degrees of supposed purity and learning, which in the time of Hari Singha individuals possessed; but the distinctions have now become totally hereditary. At the time of Hari Singha only 13 men were considered as entitled to the dignity of Suti. These distinctions do not absolutely prevent intermarriages; but, if a man of high rank marries a low girl, he sinks to her rank, only he is reckoned as its head. If a low man can afford the enormous expense of marrying a woman of high birth, he is considered as elevated to the head

of his own tribe, but cannot ascend to a perfect level with those of the tribe above him. In this district the two higher classes are very few in number, and there seems to be little loss, as scarcely any of the Sûta, and very few of the Majroth give themselves any sort of trouble; but live entirely by the rents of their lands, or the profit of their rent; and if by accident they become poor, they can always obtain a maintenance by marrying the daughter of some low but wealthy man, who will cheerfully and thankfully support them and their children, owing to the lustre that will be added to his family. In such cases however, they themselves are reduced to the level of their father-in-law; and their children, if they wish to gain distinction, will be under the necessity of undergoing the fatigues of study.

Among the Mithila no distinction of caste arises from a difference of sect, because almost the whole follow the doctrine of the Tantra. The Pandits among them are Gurus and Purohitas for the remainder. Some of the Pandits assured me, that almost every one followed the worship of the Ben Acharya, at least so far as to get drunk in their private devotions. Others denied this, and it is not civil to ask a man whether he is of this or of the Pasu Bhav. Just contrary to the custom of Bengal, the Mithila of the Sakti sect openly acknowledge their belief, while all those of other sects carefully conceal their departure from the common doctrine of their brethren.

Professions give rise to considerable difference among the Benmans of Mithila. Those who study more or less, and reject service are the highest, and may amount to 16 per cent. of the whole. Next to such diligent persons are those who occupy lands, either free or assessed, and attend chiefly to their cultivation. These may amount to about 68 per cent. of the whole. Next to these are those who take service from the government or Zemindars, to carry on business, and such may amount to 16 per cent. of the whole. These divisions produce no absolute difference of caste. A Pandit, without any disgrace, may marry the daughter of an officer of revenue, while his birth be equal.

Next to these are the Benmans, who carry beads for sale (Majjari), those who are owners of temples (Dowl or Tapar), who carry arms (Ajjari), and who serve in temples (Pajari).

Those rank in the order above-mentioned, and the rank of the priests officiating in temples, both as proprietors and servants, depends entirely on the rank of the person by whom the temple was built. Those who serve in the temples of the village gods, and are called Yajak, are very low; but still, lower than them are the Dhavak, who are running footmen or messengers, and the Pachak, who act as cooks for Sudras of a pure caste. A Pandit will not reject the water of any of these persons; but he would not marry into their families. The number of the whole is very trifling, perhaps 2 or 3 per cent. and they may all intermarry.

Below these are the Gurus and Parohits of the impure tribes, and they are usually called by the name of the tribe for which they perform ceremonies. The Bengalese term Varna, which is applied to such persons is here also known; but those who act for the four castes called Sungri, Dhoba, Teli and Dorasiya are considered as rather higher, and are called Chamsakhs. The Varnas may amount to 5 or 6 per cent.

Among the Mithilas there are no Marajperas, but there are some persons analogous to the Agradasis of Bengal. These are called Mahapatras, and if possible, are lower than Varnas; but still they have divided into sects of various degrees of impurity. Some perform their office only for Brahmans, and are reckoned better than Varnas; but those who officiate for Sudras are very bad. Their number is small, not above one in 2 or 300.

Of the Kanyakubja nation there are many in this district. In the first place of the colony introduced by Adinar, and called the five tribes (Panchgotra) there are, including Varnas, about 1000 families of the Rarhiya division, and 300 of the Barmandra. Very few of these have encroached on the Mithilas, and they chiefly occupy Ower, and the part of Matsya that is included in this district; but the Rarhiyas have encroached much on the Barmandras, as the whole is in the hand of Barmandra. This invasion is said to have been owing to the attack, which, before the establishment of the British government, was made by the Makrattas on the western districts of Bengal, which constitute what is called Rarhiya. I have nothing to add to what I have already stated concerning these Brahmans. The same is the case respecting the Baidhis, another colony from Kanyakubja,

who are entirely confined to the south-east parts of the district. About 85 families of Bengal, and 40 of Kanurp have settled in these parts.

A more recent colony have come from Kanyakubja, and its members still preserve the name of their country. These Brahmans are spread almost equally through the whole district. Few or none are men of any learning; but some of them act as Gurus and Purohita for the Rajputs, and other tribes from their original country, although some of these have adopted the Mithila Brahmans for guides. One man, however, who has travelled much in the south of India, and who now assists me, is by far the most intelligent man that I have met in the district, and is I believe the most learned. A few are officers in the service of Zemindars or government, but the greater part have taken to the profession of arms, and are employed as guards (Barnkandaj). It is said, that there are about 1100 families. Several divisions exist among them, which seem originally to have been local distinctions, such as Antarbediya Saryurya and Sonoriya; but the first are reckoned the highest in rank, and the latter the lowest. At this distance, however, these distinctions are not well understood. I shall therefore decline saying anything further concerning them. The ignorant of them go sometimes in carriages drawn by oxen; but it is totally contrary to their law. Most of them are of the sect of Saiva, as taught by Sangharacharya.

A very few Saraswat Brahmans, the most western nation of the northern division of the sacred order, have settled in this district, where they officiate as Purohita for those who pretend to be of the royal or military caste (Kshatriyas). Some have lands, but none are in service, although a few of them trade as wholesale merchants. Some, I am told, have become followers of Nanak. Five or six families of the Ukal nation have settled in the south-east corner of the district, and act as Purohita for some artificers of that country. Only one family of the Pangcha Desbir division has settled in this district. He is a Gujjarat Brahman, who resides in the north-west quarter as a merchant. These are all the Brahmans that belong to the 16 nations, into which the sacred tribe is usually divided; but a large proportion of the Brahmans of this district still remains to be mentioned.

There are said to be about 8000 families, mostly settled on the estate of the Darbhanga Raja, who are most usually called Bhungiya or Zemindar Brahman. Both words imply their being employed in the management of land, the former in the Hindi, the latter in the Persian language. A vast number of other denominations are given to them, such as Paschima from their having come from the west, and Magadh from their having come from the vicinity of Patna. They are besides divided into a great number of tribes, that I have not yet been able to trace in any degree, so as even to satisfy myself. Their manners everywhere, are however, nearly the same. They are fond of being called Raja and Zemindar, and rest land without any scruple. They indeed chiefly subsist by farming, although they will not hold the plough with their own hands. They also willingly enter into military service, or engage as messengers. Few have an education sufficient to qualify them for any higher civil employment. They are said to form a large proportion of the farmers, everywhere between Benares and the Koel, especially on the south side of the Ganges. In fact their manners are very similar to those of the Rajputs. They eat meat without its being offered in sacrifice; do not accept of charity (Dan), and are fond of a military life. They seem to me to be the remains of the Brachmani of Pliay, whom he represents as a people, and not as a priesthood. They do not acknowledge national divisions, but like other Brahman are divided into Bods and Gotras. As I expect next year to visit a district, where they are much more numerous, I shall defer saying anything more concerning them, until I have had a better opportunity of tracing their history.

Akin to the Bhungiyas, as being entirely secularised, are the Lavanas, who are also said to have come from the west of India, and live entirely by commerce, trading in grain, and more especially in cattle. Twenty families are said to have settled in Krishnaganj. All these Brahman are supposed to be descended from the original inhabitants of this coast (Jambudwip), which is surrounded by a salt sea; but there are other Brahman, who are supposed to have come from a world called Sakadvip, which is surrounded by a sea of milk, and in which our petty navigators of Europe have made no discoveries; but an account of these outlandish

places may, it is said, be found in the *Brhannaradiya*, one of the 18 Purans composed by Vyas. The manner in which these Brahmins came to this earth is said to be related in the *Samba Puran*, a portion of the *Upa Puran*, which also Vyas is said to have written. Samba, the son of Krishna, having offended his father by an intrigue with one of the 1600 wives of that god, was smitten with a distemper. A Mani or Brahmin of the old school, who was named Narad, advised Samba to send Gurur, the bird on which his father rode, to Sakadvip for a physician. The bird accordingly seized three Brahmins with their wives and brought them to this earth, where all their descendants continue to practise medicine. The descendants of the three Brahmins form three different families, *Belaniya*, *Pithiya* and *Chouchiya*, from their ancestors having been carried on the head, on the back, and in the bill of the bird. The first are the highest, but they all intermarry, nor are the descendants of the same parent stock prevented from intermarriage. They have Gurus and Parohita of their own caste. They speak the Hindi language, and some of them have a knowledge of Sanskrit. Bhagulpoor seems to be the chief place of their residence; but between 30 and 40 families have settled in this country. The whole assume the title of *Miwa*, that is persons who have acquired a mixture of all kinds of learning; but in this district no one is considered as a man of great science. They are Parohita for many of the *Khairi Rajputs* and *Ehrungiya Brahmins*; but others of these castes content themselves with the ordinary Brahmins of this miserable world. The *Sakadvipis* are chiefly followers of *Madhav*, and worship *Krishna* and *Radha*. In the eastern part of the district are above 100 families of hereditary astrologers, who are supposed to be descended from a Brahmin, with the assistance of a *Valiya* woman. Next to the astrologers in rank are the *baris*, who still adhere to the Pagan doctrines.

Those *Baniyas* who properly deal in money, among the *Mithilas* and western nations, are usually said to have come from *Agra*, but they have divided into three casts, *Agrawalsh*, *Agrahari*, and *Puri Agrawalsh Baniyas*. Of the whole there are between 40 and 50 families settled in the capital and divisions towards the west. They are reckoned the

highest of the Banias, live with great strictness, and both their Gurus and Purohitas are Brahmans of Gaur. They are all of the sect of Vishnu. Besides dealing in money, they also deal in cloth, metals, and many other articles, and mostly in the wholesale way. These are the people whom Europeans have called Benians.

From the same country, and following the same occupations, are said to have come somewhat more than 300 families called Vaisya Banias, that is traders, who observe the customs of the Vaisya, or of the third pure caste of Hindus. Notwithstanding this pretension to imitate their betters, they are not thought so pure as the Agarwals, but are still admitted to be a pure tribe. Their Gurus here are either the Dasmuni Saanyasis or Nanak; and their Purohitas are Mithila Brahmans. They are scattered through every part of the district, except Gaur. The people of the same profession among the Bengalese are called Swarna Banik, but have been degraded to a very low rank.

In Bengal, by some strange caprice, not only the bankers, but the goldsmiths were excluded from the pure castes of artificers, while blacksmiths, carpenters, weavers, and barbers obtained the dignity that pure birth confers; but this is by no means the case in Mithila, nor in the west, where the Sonar or goldsmith is considered as next in rank to the maker of garlands. In most parts of this district few or none are allowed to cultivate the betel leaf, except the proper caste, which is pure; for no man of rank would chew what had been raised by impure hands. Sweetmeat-makers are a pure tribe, except the daughters of ordinary men in marriage, but never allow their daughters to marry with the vulgar, nor do they condescend to eat in their company. In the western parts of the district the barbers are of the lowest tribe that is admitted to be pure; but in the eastern parts they stand very high.

Watchmen in India are reckoned very vile and abominable, and this seems in general to have been attended with much evil in the regulation of the police; for these degraded creatures, not without some reason, think themselves justified in pilfering from their haughty masters; and, wherever the custom of keeping such people prevails, no house is safe, that does not pay them regular contributions. This even takes

place where there is a vigilant police; but, where any relaxation in the attention of the magistrate has taken place, the depredations, that these people commit, become a very grievous affliction. In the remote north-west parts of the district this is at present the case, and the depredations are said to be enormous. Well informed men, whom I have no reason to suppose as inclined to deceive me, allege, that the value annually pilfered is not less than 80,000 ru., and they think, that no remedy would be effectual, except granting the watchmen some villages for them to occupy entirely, and to which they should at night be entirely confined by severe punishment, to be inflicted whenever they were found prowling about the villages of their neighbours. These watchmen in general at present have just as much land, as will prevent them from being considered as vagrants, and live in a great measure by pilfering. They dress very meanly, and their huts are wretched; but they eat and drink abundantly, and of a good quality, and on their holidays and solemn occasions spend more than even the Brahmans can afford.

The tribe, that tan leather and makes shoes, is spread all over India. In Bengal they are called Muchi. In the Hindi language their name is Chamar, probably derived from the word Charumakar of the Sanskrita. They are every where considered as vile and abominable. In the terrible famine, which happened in the year of the Bengal era 1177 (A.D. 1770) many Hindus, unable to resist the cravings of appetite, eat food from impure hands, and lost caste. These and their descendants have now united into one tribe, which is called Saryuriya, because in every revolution of 60 years a famine, or some other great calamity, is supposed to occur on the year called Saryuriya, as happened at the time above mentioned. The Saryuriyas amount to about 130 or 140 families confined to the western parts of this district. They have instructors and priests of their own. They now follow the Hindu customs, so far as to abstain from beef, but eat every thing else; they cultivate the land.\*

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\* Dr. Buchanan gives a detailed account of several hundred castes and subdivisions of castes, of pure and impure tribes; which by reason of its voluminousness is omitted. [Ed.]



In giving an account of the manners of the Hindus, I shall confine myself to the customs of Mithila, as on former occasions I have said enough concerning those of Bengal, and as the Gaur nation has been entirely removed, and those members of it, who are now here, are both inconsiderable in number, and may be considered as strangers. Besides, although a very great proportion of the people are descended from western tribes, and retain more or less of their original customs, they have all, in a great measure, adopted the manners of Mithila, which every where west from the Mahanouda are those which take the lead. The pure Hindus of Mithila are allowed to eat rice, that has been cleaned by boiling. They offer in sacrifices male goats, buffaloes and pigeons. The first and last they eat, but they leave the buffaloes for the impure tribes. Male sheep are occasionally sacrificed. Without sacrificing they eat weathered goats, deer, hares, porcupines, partridges, quails, tortoises and fish. The other animals, considered as pure, are not in use. No Hindu is so abandoned as to eat fowl. Ducks are very scarce, but they and water fowl are only used by the vilest tribes. Some kinds of wild birds, such as the Katta, are allowed to those who are only impure. The use of buffalo flesh and pork is reserved for the drags of abomination, and some of this class eat the carrion of cows, and do not abstain from jackals or serpents, nor even, it is said, from the human carcases, that, after being scorched, are thrown into the river. This however appears to me to require confirmation. The Mithila Brahmins do not smoke tobacco, but they chew and sniff, and all the other pure tribes smoke. Some of the pure Hindus drink spirituous liquors, openly and avowedly, nor would any loss come by being known to have done so; but all those of the sect of Vishnu would incur great censure. These however, probably on this account, are very few in number. Among the sects of Sib and Sakhi drinking is also considered as somewhat reprehensible, even when done in honour of God, and therefore few openly acknowledged themselves of the Virbhav, although several of the best informed Brahmins, that I asked, said, that the practice might be considered as universal. No more blame attends the use of Opium or opium, than in Europe follows the use of wine, or rather indeed less; for they are never

used without producing a considerable degree of intoxication; but basely stupidity would be blamed.

The funeral expenses, especially the *Shaddha*, are not near so expensive as in Bengal. On this occasion, here as in Bengal, bulls are consecrated, but not so commonly, nor is so much attention paid to these fortunate animals. No carved stake is here placed in the ground. Here, as in Bengal, very few celebrate the memory of their parents on the *Amavasya*; and except some few rich men, whom it is worth the Brahmins' while to remind of this duty, it is only Brahmins and Kayasthas, that celebrate the *Tithi*. Here all the *Mithilas*, who read the ceremonies at burning a dead *Sudra*, are degraded to a certain extent, and are called *Agradanis* and *Mahapatras*, and the same persons accept the offerings, that are made at the first *Shaddha* of a Brahmin. For the first year after a persons death the *Shaddha* ought to be repeated by his heir monthly on the *Tithi* instead of the *Amavasya*, but very few observe this species of respect.

The Hindus here, as well as in Bengal, seem to labour under a great terror of the dead, and will seldom venture to inhabit a hut or house, where a person has died. This seems connected, but whether as a cause or as an effect I shall not venture to say, with the horrid custom of exposing their sick to perish on the banks of rivers, which no doubt often tends to increase the last pangs of nature, and sometimes not only accelerates death, but also exhausts that strength, which might have enabled nature to overcome the disease. The practice gives room for much more horrid circumstances; but such, I believe, are exceedingly rare, and the Hindus are, I think, in general very affectionate and kind to their near relations. It has, however, been perhaps owing to the fear of such circumstances, that the Hindu legislators have imposed such hardships on widows, in order to make women watch carefully over the lives of their lords.

In *Mithila* it would appear, that the lower the caste the girls are in general the more early married, and many Brahmins, without losing caste, do not procure husbands for their daughters, until they are upwards of 15 years of age, and are afterwards able to procure a match; but in such cases they always incur more or less blame. Among the lower castes this more rarely happens, and I heard of a rich

Sudra, who had entirely lost caste by permitting his daughter to remain single at 18. A man of rank, marrying a low girl, pays very little of the marriage expence, and this is very moderate. I am told, that the marriage of a poor Brahman does not cost above 30 ru., and the usual rate is only from 70 to 100. But many rich men of low birth ruin themselves in procuring women of high rank for their children. A man of high rank is often hired, when toothless or even moribund, to marry a low child, who is afterwards left a widow, incapable of marriage, for the sake of raising her father's family, and rendering her brothers more easily marriageable. A man of rank therefore often gets money for an intermarriage with a low family; but, if he has any other children to marry, they will be marriageable with difficulty. This custom often occasions violent family disputes. A high man has given sons and daughters in marriage to persons of his own rank; he afterwards marries a child to a low man, or marries a low girl, and receives a sum of money. His other sons or daughters in law are disgraced, and of course enraged, and usually attempt to avoid the shame by shunning all future intercourse. About the year 1805 the Raja of Darbhanga, who has great influence, prohibited any man on his estates from taking more than five wives; formerly it was usual for men to take a good many. In common practice many Brahmans marry more wives than one. These are chiefly however men of high rank, who are hired to marry low women, of whom their fathers take care. Few men, even Brahmans, pretend to keep two wives in the same house. In Mithila almost all marriages are made in Ashadh while in Bengal Phalgun is the most usual time for consecrating that ceremony.

Except those of Brahmans, Rajpoots, Vainyas, Khats, Kayasthas, and some of the Baniyas, all the widows of pure Hindus can live with men as *Samedhs*. They are not united by any religious ceremony, but cannot be divorced, except for adultery. If a man's wife of the high ranks commits adultery, with a person of the same rank, he does not absolutely lose caste, if he turns her away; but he is very much disgraced: and all the pure castes, that admit of concubines (*Samedhs*), may for a moderate fine keep their wife or concubine (*Samedh*), after she has made a slip with a person of their own caste or of a higher; but they are entirely disgraced, if

they keep a woman, that has defiled herself with a low man. They are in fact very jealous and careful.

Among all the tribes of Mithila pure and impure, that admit of concubines, when an elder brother dies, his younger brother takes the widow as a Samodhi. If there is no younger brother she may go to any person, that she pleases. An unmarried woman, of even the highest caste, may have a child by a person of her own caste, and not be excommunicated; but she will not be so marriageable, and her father will be contented to take a low match for her. The accident, however, is concealed as much as possible, as all the family sinks to the level of the husband, which can be procured, and her being allowed to live single is considered totally impracticable. Except Samodhis, no other kind of concubines are legal in Mithila; and children, who are born of women kept privately, are called *Krishna-pakshiya*, or children of the wane of the moon, darkness being considered as favourable for intrigue. The same name is given to children born of unmarried women. These have no share in their fathers property; and, although they are said to belong to their fathers caste, no girl except of similar birth, would marry with them. The children of Samodhis, on the contrary, have a legal right to succession; but, if there is a child by a virgin spouse, it receives a larger share. The child of a Samodhi can marry with the child of a virgin spouse.

The widows of the Hindus of Mithila are admitted to the same privileges, in burning themselves with the bodies of their husbands, as in Bengal; but the custom is very rare. In many parts no one remembered ever having seen such a sacrifice; and perhaps in the whole district such an event does not usually happen more than once in a year. It seems to be most prevalent towards the north-east, where the customs of Mithila are less prevalent; and on the borders of Battrahari, where the custom is frequent. Among the Mithila Brahmans almost the only sect, that prevails, is that called *Sakti*; which is taught in the *Tantra*. The doctrine chiefly followed is the same, that was taught by *Krishna-nanda* mentioned in my account of *Rongpoor*: but, besides his works, the people of this sect study the *Tantra Pradip*, the author of which, I do not know. None openly profess being of the *Vishnavi*; but many read the *Synnumahasya*

composed by Parameśvara of Kāthiyāl, the pupil of Brahmananda, who introduced that doctrine: and I have before stated, that by far the greater part are suspected of following his precepts. A few of the Mithilā Brahmins are of the sect of Śīh as taught by Saṅkarācārya.

The Kayasthas of Mithilā and the west are mostly of the sect of Śakti, except such as have followed Nanak, who has taken away many of the pure Śūdras. By far the greater part of the Śūdras, in Mithilā are of the sect of Śīh; but in Gaur and Matyā the sect of Viṣṇu, as taught by Madhva, prevails. In Mithilā, next to the Śaivās, the followers of Nanak are the most numerous. Among the Rājputs are a few of the Sūrya sect, who worship the sun; and many for three months in the year do not eat, while the sun is above the horizon, which is meant as a compliment to that luminary. During these three months some people, who are desirous of gaining any particular favour, do not sit down all Sunday. The women on each an occasion carry on their head a pot of water, and Mango leaves. At this time I have seen a man employed in the edifying exercise of hopping round on one foot with his joined hands stretched towards the sun, while his face expressed the utmost earnestness of devotion. As this was rather warm work, he had prudently stripped, and certainly made altogether a figure, at which the ladies might fairly smile. His perseverance was however astonishing, and exceeded my patience as a spectator.

All persons here, I believe, when in distress, offer sacrifices to the Śakti; and the only ones, who pretend to condemn the practice, are the instructors of those who follow Nanak; but they have had little or no success in checking the practice, even among their followers. Notwithstanding this, and the almost universal prevalence of the Śakti sect among the Mithilā Brahmins, the number of Kōthānas is not great, and a large proportion of the village deities are of the male sex, who here except of blood, and have been heroes belonging to the country. The Kōthānas, and some of the places dedicated to Chandi, Bishahari and Śīh or Mahāyās have Brahmin Pujārīs; but the others have either persons of low tribes, to whom the heroes of old perhaps belonged, or more usually altogether want a priest. When a man, able to defray the expense, wishes to make an offer-

ing at these, he is accompanied by his Purohit, who reads or repeats prayers: but many cannot afford this, and endeavour to please the Deity in the best manner they can. It is not however pretended among any class, that this is so likely to have success, as when the offering is made by a regular priest, especially if he be of the sacred order, and still more especially if he is able to read the prayers. Whether there is a Pujari or not, any man may take with him his own Purohit, to perform the ceremony: but, wherever there is a Pujari, he takes the offering, and returns to the votary only a small portion, which is called *Prasād*. Where the priest of the village God is a Brahman, and has an endowment, he daily performs worship (*Puja*); but such attention would be thought unreasonable, when his wants have not been regularly provided for, and he is only allowed the casual emoluments, arising from those who dread the power of the Deity. Under such circumstances he only performs worship, when a votary requires. The most common *Grama Devatas* have been mentioned in the topographical part of this work. It must be observed, that in the greater part of this district the goddess who inflicts the small pox is usually called *Mahamaya*, or the great mother, a name that in Bengal is commonly applied to *Kali*. I am aware, that the more enlightened Brahmans allege both goddesses to be the same; but in this district, if you asked for a temple of *Kali*, no one, not even a *Pandit*, would conduct you to one dedicated to *Mahamaya*, and on the contrary no one calls a temple of *Mahamaya* a *Kalidhan*: nor if the child of a *Pandit* is going to be inoculated, would he ever think of an application to *Kali* for its recovery.

*Devi Varuni* is a goddess peculiar, so far as I can learn, to this district, nor is her worship here very general. Her name implies, that she frees her votaries from transmigration, and carries them direct to a place exempt from the miseries of change. In the account of *Rongpoore* I have mentioned *Manan*, and when treating of the *Dundas* I have given an account of their deified heroes *Sakur* and *Sobai*, if these be different. In one place I heard of a female deity *Sakaki*; but her Pujaris were pure *Budras*, and she seemed to have no connection with the *Dundas*.

*Bhimsen* is a very common object of worship in *Mithila*,

and still more so in Nepal. The Rajputs and higher Sudras seem to have the utmost regard for his memory, and songs concerning him are in every ones mouth. I have already mentioned the controversies, that exist concerning this personage.

Raha is the deity who occasions eclipses of the moon, and in my account of the Deoads I have mentioned all, that I know concerning his worship. Karandev with his brothers Balkadh, Duldadh and Tribhuvan are much worshipped, especially by the Dhannks, Kaibartas and many impure tribes. There are no images, priests nor temples, but offerings are made at certain places, especially where these persons are supposed to have resided on earth. Some offer sacrifices; but this is not usual. I have already mentioned all, that I could learn concerning the history of these persons.

Ben Raja, his brothers Raja Sahasamal, Harijan, and the son of the latter, Kugja-Vihari, are all objects of worship in the northern parts of the district, where they are said formerly to have reigned. Any conjectures, which I have been able to make concerning their history have been already mentioned. Prits Raj the deity of the Tiwar has been mentioned in my account of that caste.

I have nothing to offer concerning the great number of other male deities that are worshipped in the northern parts of this district. Some of them, according to tradition have formerly been princes of the country, while others are said to have been holy men. Their names are Ramanath Thakur, Dukhachariya, Latihar, Yasoya, Yasangchar, Singhasnad, Budh Kumar, Banvagh, Kurila Raja, and Golab Ray.

In Mithila the Charakpuja, or the endeavour to please God by being whirled round, while suspended by hooks passed through the flesh of the back, has not been introduced. It seems to be confined to Bengal, and is at any rate totally unknown in the west. This is a strong confirmation of Ben-nagar, near Dinajpore, having been actually the residence of Ben Raja; as he is said to have invented that mode of worship, which is now confined to the country, that may be naturally supposed to have been under his dominion. The authorities given by the Pandits for his being the person who instituted this worship, are the Sibapurus, and Siba Dham-motter Khanda, both attributed to Vyas.

The species of worship, that in Mithila seems to be by far the most fashionable, is pilgrimage, especially to places where the people assemble to bathe. In the topography I have mentioned the places of this district, where these assemblies are held, and the numbers by which they are frequented. Out of the district the place most frequented by these here is Baldyanath, a temple of *Sib* in Virbhūm, to which about 6000 may annually repair. Perhaps next to this are Varahakshetra, a temple in Morang, dedicated to Vishnu in the form of a boar, Janakpore in the same country, and Singheswar, a temple of *Sib* in Tirahoot. To each of these, being near, perhaps 3000 repair annually. Next to these may be the Brahmaputra and Jagannath, to each of which 1000 people from this district may annually go. Next to these is Kasi, but few go there without visiting Gaya. About 500 persons annually visit these celebrated places. The others are not considerable. The farther west one proceeds in the district, this idle practice becomes more prevalent.

Another kind of worship, very prevalent here, is hoisting a flag in honour of any deity, of whom a favour is asked. This is highly commendable, being attended with no inconvenience, and very little expense; for the flag is usually a rag tied to a long bamboo. Hanuman, especially in the north-west parts of the district, is the god, to whom most flags are dedicated.

The greatest festival here, as well as in Bengal, is the Durga Puja; but there are comparatively fewer who make images, and there are more who sacrifice goats and buffaloes. Here more people, than in Bengal, observe on this occasion the kind of fasting called Navaratri; but then they are not so liberal to the sacred order. Next to this is the Holi, in honour of Krishna and Radha. It is celebrated chiefly by rude sports, and the most indecent songs; and very few practice those religious ceremonies, by which the higher ranks in Bengal accompany this disgusting festival.

Among the Mithilās as well as Bengalese, it is considered as lawful for a Kshatriya or Vaisya to read the books composed by god or the *Munis*; but the *Śūtras* are excluded from this privilege; nor is it lawful for the two higher castes to give any explanation of these sacred books. This is reserved entirely for the Brahmins, and neither Kshatriyas



nor Valayas here interfere even with the reading these works. The Pandits occasionally read the *Paras* to wealthy men, and explain the meaning in the more polite dialect of the vulgar language; but this is not done to such an extent, as by the Kathaks of Bengal.

The people here consider themselves as degraded by taking an oath. The Hindus think, that the only lawful manner of deciding causes is by ordeal (*Pariksha*), which must always have rendered their government, whatever enthusiasts may pretend, a most miserable system of oppression and injustice. A person accused of crime could only escape from punishment by a miracle, by corruption, or by chance; as it was always expected, that the accused person should vindicate his character by undergoing an ordeal; nor could a man refuse to pay any claim for debt, if the complainant had the audacity to take the money from the head of an idol. So obstinate are mankind in following old customs, that I have never found a Hindu who was sensible of the advantage of determining suits by testimony. It was only great cases that were determined by the high ordeal called *Pariksha*. In petty thefts a common juggler gave the accused person some rice to chew; and, if guilty, it was supposed that the moisture of his mouth would disappear, and he would spit out the rice quite dry. As alarm produces this effect, many weak innocents were no doubt found guilty, while many hardened thieves escaped; but as less audacious rogues are often afraid, and confess, recourse is still often had to the practice. In case of small complaints respecting debt, as I have said, the defendant often placed money on the head of an image, and desired the complainant to take it from thence. This is still frequently practised at a temple of *Kangkali* near *Nathpoor*, and probably in other places, that are remote from the seat of justice. The only remedy, that the poor had against a rich debtor, seems to have been the practice of sitting *Dharana*, (*Dharna*).

The office of *Parobis* is much more profitable than that of *Guru*, and what is thus lavished seems to be the only expense, in which the people here equal those of Bengal. On this account the *Mithila* Brahmins have judiciously given themselves little trouble about those who act as *Gurus*; but condescended to act as *Parobis* for by for the greater part of the

Hindus of this district, and the number of those, who are considered as too vile for receiving the assistance of a Brahman in the performance of their ceremonies, is very small. There are nearly the same ranks among the Purohits here as in Bengal. Those, who officiate for Brahmans and the classes of pure Sudras, that abstain from concubines (Samodhi) are called Pandits, but those who have little learning, annex to this title the name Dasakarna. The Purohits of the pure castes, that admit of concubines (Samodhi) are called properly Purohit Brahmans, but these also usually assume the title of Dasakarna, without however presuming to call themselves Pandita. They are not absolutely excluded from communion with the others; but, if they acquire money sufficient to enable them to purchase a marriage with a high family, they give over their degrading profession, and appoint some person of their kindred to perform the ceremonies of the swinish multitude. Those who perform the ceremonies for impure tribes, are totally degraded, and excluded from communion, so that even a pure Sudra would not drink water, which they had drawn; nor will a proper Brahman perform their ceremonies, nor give them instruction (Upadesa). They perform ceremonies one for another, and some Sannyasis act as their Gurus. They are, however, in many respects higher than any Kshatriya; because it would be equally sinful to kill them, as to kill any other Brahman. It is also lawful for them to read and explain any books, and their prayers have the same influence on the gods, as those pronounced by any person of the sacred order. The word Varna, used for this class in Bengal, is commonly known to the people of this district, but its use is said not to be customary in Mithila. Those, who act for the four richest classes of impurity, form a separate order called Chamsakhia. Each other tribe has degraded Brahmans peculiar to itself, and called by its name.

Among the Sakti sect no one Guru possesses great influence, and every Pandit has a few pupils. By far the greatest is Baberija Mian at Ramra in Dhandaba, who is supposed to guide 400 families; but all these are not Brahmans, nor does any one confine his labours entirely to the instruction of the sacred order.

Next in importance to the sect of Sakti is that of Sib,

whose followers, although not so dignified, are by far more numerous. The few Brahmans of Mithila, who are of this sect, carefully conceal their opinions from every one except the Pandit, who gives them instruction, and he is often of the sect of Sakti; but he knows the forms, and does not scruple to comply with the wishes of his pupil. The Sadras of this sect are under the guidance of the order of men called Samnyasis or Gossings, who pretend to follow the rules of Sangkaracharya, at least as established in the north-west of India. In this district they are pretty numerous, especially in the south-east corner, where they carry on the greater part of the trade in silk, and where they have purchased considerable estates. These people accept of male children of pure tribes, and educate them as pupils, who succeed them; but the Brahmans abstain from all communion with them, so that they are totally different from the proper Samnyasis of the south of India. There indeed the Samnyasis of the north are never called by that name, but are always called Gossings. Here they follow exactly the same customs as in Dinajpore and Rongpoor. They are divided into 10 kinds, Gtri, Puri, Bharati, Ban, Aranya, Parbat, Sagar, Saraswati, Yati, and Dandi, seemingly from the different places of penance that they frequented, and the different species of penance that they endured. On this account they are often called Dasnami Samnyasis. Almost the whole belonging to this district, who have kept separate from wives, follow entirely secular professions, and abstain from begging. A few, however, come from the west country, who are dedicated entirely to religion, and by the others are treated with great respect. The whole may amount to 600 houses, of which 500 are in Bholahat.

Many of the Dasnami Samnyasis of this district, have not been able to resist marriage, and their 10 divisions have become exactly analogous to the Gotras of the Brahmans, no person marrying a girl of the same denomination with that of his father. These persons, on account of their yielding to the temptations of the flesh, are called Sang-Yogi, but they call themselves Samnyasis, Gossing, Atchhi, and even Fakirs, which is a Moslem title.

The Sang-Yogi are said by some to owe their origin to a pupil of Sangkaracharya, who could not resist the flesh, and

married; but those, whom I have consulted, know nothing of their history. Some of them cultivate the ground by means of servants; but they all beg, and some have charity land, and the number of those whom they guide is very great. They admit of concubines (*Samedhis*). The Pandits say that they have no learning; but it is evident, that the sacred order views the Sang-Yogi with considerable jealousy; and these fellows have indeed the impudence to bestow their blessing on the Brahmans, to which those here quietly submit, but those from Bengal cannot well restrain their indignation. They will receive no instruction from the sacred order; but *Mithila* Brahmans perform their ceremonies. The Brahmans, who so far degrade themselves, officiate for no other tribe, and marry with no other kind of Brahman. The number of Sang-Yogi families in the whole district amounts to about 300. No one of them has considerable influence, nor do they appear to have any common head; but among the worshippers of *Sib*, they hold a place similar, but higher, than what the *Vaishnavs* do among the sect of *Krishnas*; for the highest *Sudras* of the sect of *Sib* receive instruction (*Upades*), from their lips.

Among the sect of *Sib*, although I think this rather doubtful, my native assistants place the *Aghorpanthi*, who are said to be the spiritual guides of some impure tribes, I have not been able to procure an interview with any of these people, who are always vagrants, and shall not from report enter into any description of their manners or doctrines, the stories that are related concerning them, such as their eating human flesh, seeming to me doubtful. It is said, that they were founded by a certain *Kinaman*, and assumed the title of *Aghor*, as being exempt from darkness.

Next to the sect of *Sib*, the most numerous are the followers of *Vishnu*, who are mostly guided by the *Gowams* of Bengal, and it must be observed, that all these seem to be descended from the three great doctors of their sect. A very large share of the sect of *Krishna* is under the authority of a family of *Gaya* near *English Bazar*, which manages its flock here in the same manner as that in *Dinajpur*. I suspect, that even there the *Adhikaris*, who act as *Gurus*, are different from those who have temples, and that, when I stated them to be the same, I have been misled by the iden-

thy of names; for both here and in Rongpoor these Adbhikari have different offices, and very different ranks.

This family is descended from a certain Virbhadr, son of Nityananda, of whom an account has been already given. Virbhadr had three sons. The Goswami of Khardaha near Barrackpoor is descended from the eldest, and is considered as the chief of the family of Nityananda. The middle son of Virbhadr was Ram Krishna, who had two sons Hari Gosain and Raghunandan. The former had three sons, of whom the eldest was Abhimanyu, the second was Kanav, and the third was Manahar, who obtained from the Moslems the title of Sahab Ram. He had two sons Kabitradhar and Udaychand, who died without heirs, and were succeeded by the three sons of Abhimanyu; first, Darpa Narayan; second, Ananda Chand, and third, Navin Chand. These divided the property into three, called the elder, middle and younger houses.

Darpa died without issue, and left his share to his nephew Utshananda, son of Navin Chand, who had been adopted by the widow of Uday Chand. On obtaining the property of two houses, he took two names, and collected the profits of the elder house under the name of Lalvihari, while he continued to enjoy those of the younger house under his proper name. His son Devananda continues the same practice, and is best known by the name of Atal Vihari, under which he receives the profits of the elder house. He only has studied the books belonging to his sect, that are written in the poetical language of Bengal, and is quite ignorant of Sanskrit science. The middle house is possessed by the son of Ananda Chand, who is said not only to be illiterate, but of a very slender understanding.

There are some other Goswamis that have influence in this district, although it is not considerable. Some of these are said to be descended of the same Nityananda, that was ancestor to Atal Vihari; but I have not been able to trace the whole pedigree; nor is it certain, that they are descended from Virbhadr, the only son of that teacher; for in this family females have been admitted to the honour of succession, and many Goswamis claim a right to guide consciences through their descent from Ganga, the daughter of Nityananda. Either however, descended from her or from her brother Virbhadr, there is a family which resides in a part

of Moorahedabad called Soudabad, and which has much influence in that vicinity, and a little here. One of its members was in such high estimation; that he obtained the title of Chakrabarti, usually bestowed on those who were emperors of India. This title, and that of Thakur Mahasay, are assumed by all the sons of the family, of which at present there are two representatives, Ramkisor and Chaitanya Charan, sons of two brothers. A collateral branch, it is said, of this family of Soudabad, has settled at Kulundurpoor in Bholahat, and has some followers. The present representative has Acharya Prabhu for a title. At the same place resides a family of Goswamis descended of Advaita, which has divided into three branches, represented by Radhanath, Pullinchand and Nandamohan. The Uttar Narhi Kayasthas, who are mostly of the sect of Vishnu, while almost all the others of Bengal are of the sect of Sakti, have for their instructors two Goswamis, who reside at Kangtoya below Moorahedabad. Their names are Nandakumar and Nartanamanda. I have not learned from which of the great doctors these are descended.

In the south-east of the district the members of the medical tribe, who have invaded the rights of the Goswamis, and are called Sarkar Thakur, have a few followers, to whom they give religious instruction. Under the Goswamis of Bengal, the Vaishnavs have care of the lower classes of those who worship Vishnu under the form of Krishna.

In the western parts of the district are about 70 convents (Akharas) belonging to these Vaishnavs, who formerly were Udasis; but a great part of the proprietors have been unable to resist temptation, and have married, and their office and property has become hereditary. Perhaps 20 convents (Akharas) are inhabited by Vaishnavs, who have deserted their families, and still hold out against the flesh. The total number of families of the Vaishnavs may be 3000, all independent beggars. Most of them however rent land; but they never labour with their own hand. Some call themselves Banggali, some Gauriya and some Aukali or Bakswari; but I have not been able to trace their history. It must however be observed, that the Gauriya Vaishnavs, still chiefly reside within the boundary of the ancient province of Gour, and that they are the only persons deriving their national appellation from that territory, who reside within its precincts.

They are therefore probably aborigines, and like the Kalitas of Kamrup, are the old priesthood of the country, who compelled Jannajay to withdraw the colony of Brahmans, that Vyas had established. In the territory of Gaur, at a place called Janggalitota, mentioned in my account of the topography of Kaliyachak, is the chief seat of the Sakhibhav Vaishnavs, who dress like girls, assume female names, dance in honour of god, and act as religious guides for some of the impure tribes. The order is said to have been established by Sita Thakurani, wife of Advaita; but, so far as I can learn, has not spread to any distance, nor to any considerable number of people. The two first persons who assumed the order of Sakhibhav were Janggali a Brahman, and Nandini a Kayastha. Janggali was never married, and it is only his pupils that remain in this district, and these are all Vaishnavs who reject marriage. Nandini was married, but deserted his wife to live with the pious Sita. He settled in Nator where his disciples still remain.

Those among the vile castes, who dedicate themselves to religion, are usually called Narha Vaishnavs, or shavelings. This class seems to be peculiar to some parts of Bengal, especially about Agraddip (Ahghaldep It.) In the south-east corner of this district are a few of this tribe. They shave their heads, live entirely by begging, and induce people to bestow charity by singing the praises of the three great luminaries of the Goswamis of Bengal. These songs were composed by Ramananda a Narha, who by some extraordinary circumstance could read and write, and by the Brahmans even is considered as an elegant poet.

In this district there are a few persons called Ramayit and Ramanandis, who have deserted the pleasures of the world. Part are descended of Brahmans, have langues, and bestow instruction on the followers of Vishnu, who worship that god under the form of Ram. There are also some Ramayits who are Sudras, and serve the others in bringing water, and other such occupations; but are not allowed to eat in company. These are properly called Birakta Vairagis, but in this district the Ramanandi Brahmans and Vairagi Sudras are usually confounded together, and the name Ramayit is given to both. In the west of India the Vairagis are often called Vaishnavs, and very few here married. In this district

all their successors come from the west, and indeed very few here attempt to educate youth. This order is said to have been founded by Ramanaada, who went to the south, and studied under Kamasuj Acharya. On his return to Ayodh he formed this order, partly according to the rules of Ramasuj, but with differences sufficient to entitle him to be considered as the chief of a new sect. In the west the sect has very numerous followers; but various schisms immediately arose concerning the essence of the deity, and the various roads (Pantha) to heaven. Ramanaada had a pupil, who assumed the name of Ram-kavir, and who had a pupil named Dharmadas, who denied the corporeal nature of god, and established a new way to heaven, called after his preceptor's name Kavir Panthi, a name well fitted to give fine employment for etymologists in discussing the mysteries of the ancient Cabiri. Dharmadas had a pupil called Baktaha, who discovered another way to heaven. Those who follow both ways are called Kavirs; but the disciples of Dharmadas are called Sat Kavir, and the followers of Baktaha are distinguished by his name. There are in this district a few followers of these Kavirs who live in Akharas like other Ramayitis. The chief of the Sat Kavirs in this district is a Mahanta, by birth a Brahman, but he has deserted the world, and lives at Puraniya. He has under him several Sadras. Most of the Ramayitis have here been unable to resist the flesh, and the greater part have become Sang Yogis, that is, have married. These call their houses Akharas, and continue to instruct such as follow the doctrines of their sect. All the Akharas have endowments. The number of the whole may be 100, but about 70 of these belong to persons who have married, and the remainder only have adhered to the rules of their order. None of them possess any considerable learning; but they understand some of the poems written in the common Hindi dialect. The Kavirs use the Amarnath, which gives an account of the controversy between Dharmadas and the other Ramayitis. There are in this district no (Akharas) convents belonging to the Samak Samprada.

All the Mithila Brahmans who are attached to temples, even those supposed to have been established by God, are disgraced, and can only marry among themselves, and their alliance would be scorned by even those who are in the



service of men. Those who officiate in temples of Sh, are called *Tapasi* in the vulgar dialect, and *Tapaswi* in Sankrita, that is to say penitents. They ought not to shave, on which account a fish called mango fish by the English of Calcutta, which has long fibres proceeding from near its head, is called by the same name. Those who officiate in other temples are called *Pujaris*.

Among the *Mithilas*, the young Brahmins are not required to pass more than three days in the austerities of *Brachmacharic*, before they assume the thread; and few dispose with less time. No one recollects any one having become a hermit (*Banaprastha*); nor has any person been seized with the insanity of becoming a gymnosophist.

One *Mithila* Brahman, about 300 years ago, attempted to dedicate himself to god, and at Benares went through the ceremonies that entitled him to become a *Dandi*; but soon after he found this state very inconvenient, and the flesh prevailing, he returned to his house, resumed his thread, and took a young wife. His descendants have been degraded, are called *Vishnupuris*, after his name, and can only intermarry with *Pujaris* or such people. Since that time no one has made an attempt at such purity.

Among the *Mithilas*, as well as the Bengalese, there are no women dedicated to god, except the wives of *Vaisnavas* or *Vairagis* may be called such, or the few women mostly widows that have no family, who attend on the holy men that live in *Akharas*, or who usurping the title of *Vaisnav* beg for the sake of god. But in the west some virgins are dedicated to a religious life, assume a red or yellow dress, rub themselves with ashes, and adopt the usual folk of the *Sannyasis*. These sometimes visit this district, where they are much respected, and are called *Avadhutinis*. Some are by birth Brahmins, others are of the high tribes. An *Avadhut* is properly a Brahman, who considers everything as equal, and who is supposed to have attained such purity, that he is incapable of stain. In fact this state is accompanied by still greater extravagances than that called *Dandi*, and of course its professors are more highly esteemed. I have not yet met with any such person. The character is very difficult to support.

The *Mithilas* of this district have nothing like the *Dals* or companions of Bengal; but the affairs of the different castes,

and the punishment of transgressions against their rules are settled by assemblies, (*Pangchayit*). Among the Brahmans the most learned or wealthy persons of the vicinity preside. The Rajputs and Kayasthas follow the same rule, and a Pandit Brahman assists in their assemblies. The Vaisyas and all the tribes of pure Sudras settle their own disputes, entirely in their own assemblies, where hereditary chiefs preside. Among the Vaisyas these chiefs are called *Sirdars*. Among the Sudras they are called *Mangjans*. The president and assembly always dine at the expense of the person who has been restored after committing any offence, and divide among themselves any fine that may have been imposed, and the president gets a larger share. The assembly usually consists of all the families of the caste, that reside in the vicinity, and is usually commensurate with the extent of the transgressor's acquaintance, so that a poor man has few assessors, and the rich a great many. Transgressions against the rules of caste in this district seem to be very rare. Almost the only causes that come to be tried, are occasioned by the frailties of sex; and in this point the people here are very austere moralists. Among the low castes the same kind of customs prevail, and even among them the Gurus have very little influence. The *Purohit* is usually called by the *Mangjan*, and receives a present (*Sidha*). The vile castes also have *Mangjans*, and settle their transgressions in the same manner.

*Various small Sects.*—In my account of Dinajpore and Roogpore, I was led to treat of the Sikhs as of a sect, that had entirely separated from the Hindu law, and that would admit into full communion Moslems or even Christians, having totally relinquished the doctrine of caste; and the influence of the sacred order. I inferred this from a short account of the Sikhs, that was published by Mr. Wilkins, in the first volume of the *Asiatic Researches*, where he says, that the people of Patna declared their place of worship open to him and all men, and offered to receive him into their society; and in fact, he sat on the same carpet and partook of their food, which had they retained the Hindu doctrine, they could not have done. He also states, that previous to the adoption of a convert, he must show a sincere desire to renounce his former opinions. There is not

the smallest reason to suppose that Mr. Wilkins was in any respect either misinformed or mistaken; but the short period of 20 years, and the strong prejudices against such liberal conduct, have in this district produced considerable alterations, and in consequence of these, probably the sect seems to be fast increasing.

The term Sikh is little if at all known here. The sect is usually called Nanak-Panthi, or the people who follow the way pointed out by Nanak. They are also very commonly called Wah Gero, from their custom of expressing in these words, an assent to the dogmas of their instructors. It is generally admitted among them, that Nanak penetrated to Mecca, which he could not have done in the 15th century, without having adopted the external signs and demeanour of a Moslem. It is therefore highly probable, that he endeavoured to found a religion common to both Hindus and Muhammedans, and may have admitted proselytes from both sects; but in this district at present none except Hindus of pure extraction are admitted. In various places the Pandit informed me, that persons of many impure and even vile castes were admitted among the disciples of this order; but this is strenuously denied by each of its teachers, as I have consulted. After admission all proselytes can eat the sweetmeats in their temples, as described by Mr. Wilkins; but in every other respect the doctrine of caste is maintained in full force, and a Brahman convert will no more eat boiled rice or intermarry with a Sudra convert, than he would, if he had adhered to his former instructor. Neither does any convert wean himself from his former idolatry and mummeries. A Brahman Parohit continues to perform all his ceremonies, and he worships all the Hindu Gods, except the indecent Mahadev. In fact the Sikhs differ only from other Hindus in having superadded a little more mummerly than usual, and in having chosen what they call a new path (Panth); and such differences, as I have had repeated occasion to observe, are very frequently arising.

The disciples of Nanak suppose, that while at Mecca he disappeared, and obtained immortality (Aprakhat), but the better informed seem to view him much in the same light, as the Moslems view their Prophet. God they call Nimkar or an immaterial and omnipresent being. Such refined notions,

however, are, I believe, confined to a very few in this district, and by no means exclude a belief or worship of other Gods; although probably at Patna there may be still some, who adhere strictly to this doctrine, and exclude all other deities. In general in this district, even the teachers (*Guru*) of the multitude consider Nanak as the same with God and worship besides most of the Gods of their neighbours.

At Patna is a place of their worship. It is called Kari Mandir, which of those belonging to this sect in the East of India is by far the most celebrated, and people frequent it in pilgrimage, just as other Hindus frequent Kasi. It is however called a *Sanggat* or *Dharmasala*, and is under similar regulations to other places of worship of a similar name; but it is more splendid, and seems to be the place which Mr. Wilkins visited. The person, who presides is styled *Mahanta*, and has forsaken the world. He has very great authority, and is said to have under his power 360 Gods, that is an indefinitely large number of inferior *Sanggats* or *Dharmasalas*. At each of these is a *Fakir*. Some of these are said to have forsaken the world, (*Sannyasis*), others indulge openly in its pleasures (*Bang-Yogi*); but all are subject to the authority of the *Mahanta* at Patna. He fines those, who transgress the rules of the order, and appoints successors, when any die. These successors, not only obtain the office, but also the whole private estate of their predecessor, even if he has been married, and has left children, who depend for support on the discretion of the successor. The *Mahanta* also receives occasional presents from these *Fakirs*, but no regular income. In order to guide such a numerous flock, the Patna *Mahanta* appoints inferior persons of the same name. One resides at *Sirinaya* in *Dangrithera*, one at *Bhawanipoor* in *Dhamadaha*, and one in *Gondwana*. I have not learned of any other in this district. All these are *Sannyasis*. Each of these has a *Dewan*, who is also a spiritual guide, who visits the subordinate Gods, and manages the affairs of his principal, who resides constantly at his own God. Subordinate to the *Dewan* is a *Kotwal* or messenger; and each *Fakir* has an officer of this kind. Before the *Mahanta* at Patna dies, he appoints a successor from among his disciples, and distinguishes him by putting a cap on his head. At Kasi there is another person of a similar rank, who resides at *Asi Sanggam*; and there is

another in the Punjab. I cannot hear where any other resides; but there is another, whose Sangat is called *Amarie*. It is said, that all the Fakirs can read and understand the book called *Guri Mukhi*, which I however very much doubt, from the nature of their conversation; and I find, that few of them possess a copy. Those, whom I have consulted, say, that they admit no other book to be canonical. It is not kept secret from the laity: but they consider the *Beda* and *Purans* as of divine authority, and are therefore subject to whatever explanations of these works the Brahmans choose to admit. The Fakirs give their pupils (*Shishya*) among the multitude a *Mantra*, form of prayer, or short confession of faith, with some rules for purity in eating and drinking, and this is all the instruction, which they usually bestow, and is much of the same value, with that given by Vaishnav, or other such persons. Some study the *Guru Mukhi*, but few apply to this, who have not the ministry in view. The Fakir twice a year gives at the *Gaudi* such an entertainment (*Sang-gat*) as is described by Mr. Wilkins, only the hall is a mere hut, but it is accompanied by the same religious ceremonies. This is repeated, as often as any of the flock chooses to defray the expense, which in most *Gaudis* may be 4 or 5 times a month. The five *Sanggats* or entertainments a day, mentioned by Mr. Wilkins, seem to be confined to the splendour of the patriarchal residence.

A few Osawal merchants are scattered through different parts of the district, but I have had no opportunity of learning any thing satisfactory concerning their customs. There are in the district about a dozen families of native Christians, who are called Portuguese, and who are chiefly employed as writers. Some of them are decent respectable men; but their number is too small to admit of a priest. A protestant missionary resides in the south-east corner of the district. He was absent on a visit, when I was in that part; but so far as I could learn, he has made no sort of progress in converting the natives.

## CHAPTER V.

## NATURAL PRODUCTIONS OF PURNIA.

*Animals.*—The only monkey that I have seen wild in this district, is the *Market*, or *Simia Ethensis* of Audubert, mentioned in my account of Dinajpore. In the ruins of Gaur there are a great many, and I saw them no where else; but I am told, that in the marshy woods of the south there are many. Wherever they are numerous they do much harm; but no one kills them.

For some years three or four wild elephants have frequented the woods in the southern parts of the district, and it is from thence, probably, that the two mentioned in my account of Dinajpore made their incursion into the ruins of Peruya. Here they have been extremely destructive, so that, to the total disgrace of the police, they have every year destroyed some villages, and, unless checked, they seem to be in a fair way of ruining the whole of that vicinity. The farmers are so timid, and the Zemindars are on such mutual bad terms, that unless the magistrate interferes, there is not the smallest hope that the elephants will be disturbed. It would, however, be unreasonable, that any expense should be incurred, except by the Zemindars. These have plenty of tame elephants, and the whole of these being assembled, and a couple of good musketeers placed on each, in the course of a few days the wild ones might to a certainty be killed. Towards the northern frontier herds of 40 or 50 elephants make occasional incursions from Morang. The people make a noise, but never attempt to repel them by violence.

A rhinoceros lately made his appearance in the marshy woods of the south; but fortunately he thrust himself into the premises of an indigo planter, and was shot.

The jackal (*Dogal*), and Indian fox (*Khikir*), are common. The former is supposed to steal both money and cloth, which

is conceals. This, I presume, is a fabrication of those who pilfer, in order to account for the disappearance of many things, that they have been suspected of taking. I heard of no wolves or hyenas. At Nathpoor, however, in the course of the beginning of the year 1810, some children were carried away in the night, as was supposed by some animal, and this was naturally thought to be a wolf; but the attacks were always in the dark, the people were too much terrified to pursue, and their search in the day was without effect; so that the animal was never seen. Formerly such accidents were common; but since the country in the neighbourhood has been cleared, the wolves have disappeared. They do not seem ever to have frequented the southern parts of the district.

Except in the ruins of Gaur, tigers and leopards are not common. By both Moslems and Hindus they are considered as the property of the old Muhammedan saints, who, it is imagined, are offended at their death: so that in general the natives are far from being pleased at the sport of tiger hunting, although they admire the courage of those by whom it is practised. I am indeed of opinion, that a few tigers in any part of the country, that is overgrown with woods or long grass, are useful in keeping down the number of wild hogs and deer, which are infinitely more destructive. The natives seem to be in general of this opinion, and the number of either people or cattle that the tigers destroy, even at Gaur, is very trifling. If the number of other wild animals, on which the tigers prey, was reduced, they no doubt would become destructive, and it would become of advantage to offer a reward for killing them: but in the present state of the country the reward now bestowed seems to be of very doubtful benefit, and wherever the country is cleared they disappear. Most of the heads paid for both here and in Dinajpoor, I believe, have been brought from Morang. I have been unable to learn any thing satisfactory concerning the Nakowari-Vagh, mentioned in the account of Dinajpoor. The natives are so exceedingly indistinct in their nomenclature, every striped or spotted animal of prey being called Vagh, that I can place no reliance on what they say. I every where indeed heard of the Nakowari, but from the native description, I suspect, that what they mean is the common leopard.

The Indian ichneumon is exceedingly common; but is rarely tamed. There are many otters, and the farmers sometimes kill them, and sell the skins to the northern mountaineers; but no persons make this a profession. The Indian bear is very uncommon. The porcupine is rather scarce, being too much pursued; for all the pure Hindus are desirous of eating them. Hares are much more numerous, being less disturbed, although they are occasionally eaten.

The proper deer, that I have seen in the district, are the axis or spotted deer, the porcine or hog-deer, and the cerf des Ardennes of Buffon. They are pretty numerous, wherever the country is overgrown with woods or bushes, especially towards the south, and on the frontier of Morang towards the branches of the Kankayi, and are very destructive: but are not so overpowering as in the eastern parts of Ronggopoor. The common antelope is abundant on the bare swelling lands of all the western parts of the district. It feeds chiefly on short grass, and is not nearly so destructive as the deer.

Although all the natives are fond of venison, and although there is no restraint, no one makes a profession of hunting for sale, nor do many keep nets, and the deer are too fleet for the usual manner in which the low castes destroy game.

In the wastes of the south of the district are some wild buffaloes, that are exceedingly destructive; but in general this district is not so much afflicted with so great an evil.

Wherever there is any shelter, the wild hog is exceedingly numerous, and he is very destructive. The low caste called Dood pursues him eagerly for eating. They have dogs taught to bring him to bay until their masters come up, and attack with spears and arrows. In the large rivers porpoises are numerous; but are very seldom killed for their oil.

There is an immense variety and number of vultures, eagles, kites, and hawks; but at present none are employed in sport, nor do they any harm.

Everywhere north of Paraniya parakeets are in immense numbers and eat a great quantity of grain. In the southern part of the district wild peacocks are a great nuisance. In every part there are three other kind of birds, that consume much grain and occasion a heavy loss.

The worst is the Kaim (*Gallinula porphyrio* L.), a bird



celebrated for its beauty among the ancient Greeks, with whom it was a great rarity. It remains here all the year, and consumes much rice, that grows on the lower lands. It seems to be a very stupid bird, and is tamed with great difficulty, very few for any time surviving the loss of liberty.

The Bageri of the natives is what the English in Bengal call an Ortolan, and in spring, after it has been fattened on the winter crops, and the grass seeds, which abound in the hot weather, it becomes a very delicious morsel. It approaches so near the *Calandrer Lark* of Latham, that I suspect a drawing of this bird, found in the collection of Lady Impey, induced that able ornithologist to place the *Calandrer* among Indian birds. The Bageri is a bird of passage, and with us is always found in very large flocks, and only during the fair weather. It disappears when the rainy weather commences, and it might be supposed, that a few stragglers might reach Italy and the south of Europe, where the *Calandrer* is a rare bird; but there appears to me abundant marks, by which the two birds may be distinguished, and their habits and uses are so different, that it would be improper to consider them as belonging to the same species.

The third of these destructive birds is the Kolang of the natives, the common crane (*Ardea Grus*) of Europe. It remains all the cold season, and as the heats increase, retires to breed. It consumes much grain.

The peacocks, cranes, parakeets, and ortolans, make an open attack in the day time, and may be kept off by care; but this occasions great trouble, especially where the farmer is harassed all night by watching his crops to keep off the deer and wild dogs. The *Gallinule* creeps unseen along the marshes, and in fact does more harm than any of the other birds.

Partridge and quails are very numerous. The *Kalathu*, or black partridge, is the most common. It approaches very near to the *Francolin* of Europe, but there are some differences, and it is very poor eating, while the *Francolin*, by the most scientific eaters of France, is admitted to be excellent. I suspect, therefore, that our bird cannot be entitled to so valued a name. The black partridge chiefly frequents long grass and low bushes, where its presence is readily discoverable by an incessant loud whistling noise; but it is not readily seen until it takes wing.

In the woods of this district is a much larger partridge called simply Titar. In the manuscript accounts, which I transmitted to the India House from the menagerie at Barrackpore, I called this bird *Perdix sylvatica*, as it has not been noticed by Buffon or Latham. It is an excellent bird for the table; but wants the splendid colours of the other kind.

The swarms of water fowl, that are to be seen in the cold weather, are altogether astonishing. Among the ducks, birds strongly resembling the *anas cygnetas* (Songhac), the *anas acuta*, (Dighonga), and the *anas ferina* (Lalsauriya) of Europe, are very common, and are all most delicious. These disappear in spring, but I can scarce persuade myself that our Dighonga can be the *anas acuta*, or pintail of Europe, which scarcely ventures to a climate less rigid than the shores of Orkney. A class of people called Kol take ducks in nets, but they have little or no means of disposing of their game; as none but the dregs of impurity will eat such abominable food. The Kol are therefore obliged to eat it themselves. In the evening they lay their nets by the smooth side of a marsh or tank. About break of day the ducks resort to sport; and as they sit on the nets, a man on watch draws his cords, so that the nets rise, and meeting together, confine all the ducks that sat on them until the other Kol run up and secure them. Almost every kind is easily tamed, and readily eats grain, on which, if put into a proper house, and allowed a pond of water, they will become very fat. The gentlemen of Madras have an excellent supply of this kind, which in Bengal has been almost totally neglected.

This district also abounds in snipes, in golden plovers, and in the *Scotia* or lesser bustard, all excellent eating, but totally despised by the natives. The smaller white herons (Vah), of which there is a great variety and number, and the shags and water crows (Gandhala and Panikaur), the numbers of which surpass imagination, and the variety is considerable, are in much greater request, and are prized on account of having a fishy taste. Some people live in part by catching these and sparrows for the luxurious, and parakeets for the devout or idle, who choose to amuse themselves by hawking the name of God. They are caught by a rod smeared with bird lime: but the parakeets caught in this

manner seldom thrive. The tortoises are very numerous, and in some places are very much eaten, while in others they are neglected, except by the very druggs of the people. Lizards are not in request. Except in Dolalgunj, I heard of none who molest the crocodiles of either kind mentioned in the account of Ronggopoor, although both are very common. At Dolalgunj some fishermen occasionally spear the Ghiryal, partly for his oil, and partly for his teeth, which are used as amulets. I have already mentioned the crocodiles, which are objects of worship, and the degree of tameness of which they seem susceptible.

Serpents are I think more numerous and dangerous than any where that I have yet been. According to the reports which I have collected, probably 120 persons, besides many cattle, are annually killed. The natives do not seem to have any aversion to their destruction, although the Brahmans say, that a prudent and wise man would not, with his own hand, put one of the kinds of hooded snakes (Gokhar) to death; yet on all occasions I saw them very much satisfied with the impure sinners who took that trouble. I do not, however, know any plan by which the breed could be destroyed or excluded from the houses; for in rainy weather many kinds, and some of them the most dangerous, are very desirous of the shelter of a roof. There are people who make a practice of catching them; but they do it merely with a view of performing tricks and extracting money. They, however, are very useful in catching any snakes that have taken possession of the thatch of a hut, or of some hole in an inhabited place, in their nocturnal excursions, from which these reptiles are liable to be hurt by some one treading on them, which occasions a dreadful retaliation. A care indeed in watching such intrusions, and the employment of the snake catcher, seem to be the only remedy, and the latter is beyond the reach of the poor. The snake catchers have a curious source of profit. On the hooded serpent, which is considered in some degree sacred (Gokhar), and which perhaps is the Calabar Naja of European naturalists, is found a small insect, much of the same shape, size, and colour with the common bug. It is a species of *Acanth*; but by no means agrees with the description of the *Acanth curvatus*, that is given in Turton's translation of Omsala, although that insect is said to

have been found on this species of serpent. This insect by the natives is called *Kieli* and *Kili*, and is considered as of great efficacy. Tied in a small silver box like an amulet, and worn round the loins, it produces two very remarkable effects. One is, that it restores the vigour which has been exhausted by the too frequent enjoyment of pleasure; and the other is, that in all suits it procures the favour of the judge. Now as most of the rich natives, at all advanced in years, have suffered very much from excess; and as it seldom enters into their imagination to conceive that any motive but favour has the least influence on a judge, so the insect is in great request. The snake catchers, of course, increase its value by saying a number of ridiculous things, such as, that there is only one on each snake, and that, being its protecting genius, the insect always deserts the ill fated serpent, that is destined to fall into human clutches, and can only be taken in the act of occupying.

Notwithstanding the large rivers and numerous marshes of this district, a very great number of fishermen, and a great demand, for fish, the markets in the North-west parts are very indifferently and scantily supplied. The fishermen in these parts of the district have still less art than those towards the east; and as they man most of the boats employed in commerce, the number actually engaged in the fishery, is but small, although, when not engaged as boatmen, they all fish. Towards the Ganges and Mahanada the supply is abundant.

A very few fish are dried, in order to be exported to the mountaineers, by the same process as in Honggopoor; but among the people of the district this sort of fish is not in request; nor in most parts do they prepare the balls called *Sisal*, by beating the fish with vegetables. This however is done towards the north and east, where there are Koch, for the art seems to have originated with the people of that tribe. The people are not however select in their choice, a great part of the fish used being in a state of the most disgusting corruption. That is particularly the case with what is used at the capital, most of which is brought from a distance. The difference of species makes very little alteration in the value, a car of fish selling for nearly the same price, of whatever kind or size the fish may be.

With regard to the means used for catching fish I have little to add, to what I have said in the account of Dinajpore; but that in general the methods are more imperfect, and that the fishermen can take very little fish, except what is almost left dry. Those on the Mahanouda however are much more expert than most of the others; but in my account of Dinajpore I have said all which has suggested on that subject. On the Ganges also the fishermen seem to be expert; but as most of the fisheries on that river belong to the district of Bhagalpore, which I intend to survey next, I shall say nothing on that subject, until I have made a more complete examination. The Kosi is not very abundant in fish, and the fishermen are the most obstinate people, with whom it has ever been my misfortune to deal. In fact the fishermen make very high wages, when employed to man boats, or bring down timber, and this enables them to be very idle, when they are at home, so that the fishing is only a kind of amusement. On this great river they have no nets, but such as are thrown from the shoulder, or a miserable kind of bag-net.



Most of the fish are taken as the river dries up by putting shrems across the smaller channels, until the water leaves them dry.

The farmers are very unskillful in catching fish, and chiefly procure them in ditches by making little banks across and throwing out the water. The fishermen, so far as I saw, have none of the complicated machines used in Dinajpore, and Bhogypore, and a great many have neither nets nor boats: but in place of the former use shrems made of reeds, and never go to fish, except in shallow water. There are

none of the Gangrar, or people who fish with the harpoon; but some of the lower tribes of fishermen occasionally use a gig. Many of the natives fish with the rod for amusement. The rod and tackle are exceedingly coarse, and not at all fitted for showing dexterity in their use. The fisher never uses an artificial fly, nor does he drag his bait. It is suspended by a float, and he sits with the utmost patience, until a fish bites. He then drags out his prey by mere force; and, if he be small, makes it fly over his head, like our European boys fishing minnows.

In most parts the right of fishing is annexed to the land, and is let to renters (Moustajits), who sometimes employ men to catch the fish for wages, or for a share, and sometimes relet them to the actual fishermen, giving them either an exclusive right to the use of a certain extent, or a right of frequenting a certain extent along with others. The nominal value of the fisheries is a trifle, most of the landlords pretending to give them to their servants, as a reward for their trouble; but, as I have said, there is no knowing the amount of a Zemindar's profit from the nominal rental. The leases of the fisheries are generally renewed annually, and at each renewal a *Solani* or homage is paid, and without knowing the amount of this we learn nothing. A great many of the actual fishermen pretend to give one half of all they take to the renter; but he is in general defrauded. By far the greatest fishing, that of the Ganges, belongs to a lady, who resides at Rajmahal, in Bhagalpoor; and of whom I shall, for the present, avoid saying any thing farther; although many fishermen of this district are in her employ.

The number of fishermen was estimated to me at about 7000 houses; and it was said, that in each house there might on an average be two able bodied men, giving 14000 fishermen; but, as I have said, many are boatmen, and only fish when they cannot procure a voyage, and several also catch ducks, or have other avocations, that interfere with their catching fish. It is probable however, that each man on an average may catch fish to the value of 15 ru. a year. They probably give at least to the value  $\frac{1}{2}$  of the fish to the agents of the landlords. Some fish is exported. A little of this is dried, and is sent to Bhojia or Nepal: but by far the greater part is sent to Moorshedabad, without any cure

taken to preserve it, farther than by using a quick conveyance.

In the cold season some boats, of from 100 to 200 man burthen, are half filled with water, and great quantities of small fish are put into them, and sent living to Calcutta. The fish are so thick, that they are just kept wet, but the water is frequently renewed. The wives of the fishermen sometimes retail the fruit of their husbands' toil, and who have fast rowing boats. The fishermen in general live very easily, those on the Mahanonda by the labour of their profession, and those in the other parts of the district by acting as boatmen.

With regard to the species of fish, that are found in this district, not a great deal of new matter has offered; Rajram is the eel common in Europe, the *Muræna Sanguis* of naturalists, it is found in marshes near the Knoi, and as usual, when found in dirty stagnant water, has very lurid colours, of various shades of green above, and of dirty yellow below. I am a good deal surprised at the talk which Læserpele makes about this ugly animal, which has every appearance of a snake, and wants the beautiful colours, with which most serpents glitter. The manners of the eel are as disgusting as its form. Whenever it can, it buries itself in putrid carcasses, or in the mud, in which it forms holes with great celerity. It is a very irritable animal, and, when angry, its head and neck swell, although not to such a degree as the hooded snake. All Hindus, except Brahmans and Rajputs, eat this fish, which is not very common, and does not here attain a very great size.

The Buanke Kangehal is a species of *Optimaria*, and a much prettier eel than the one above mentioned. It is found in the Mahanonda, as well as near Calcutta. The Hindus on the banks of the former river eat it; but at the latter place it is rejected with disgust. Its name is derived from an imagination, that it is born in the ear of the porpoise. The Bebe of the banks of the Knoi; and the Raikheri of the Mahanonda are the same. This fish seems to suffer considerable alterations in colour, from the nature of the water in which it lives. In marshes and small channels overgrown with weeds its back is green with a gloss of gold, while in clear water the whole is white, and shines like silver.

The Masal of the Kosi is a very large fish, which many people think still better than the Robu, and compare it to the salmon. The Anhai of the Kosi is a species of *Synbranch* totally without fin, and as like a snake as possible. It is not however a very ugly eel. In the vicinity of Lohkipoor, it is called Kuchiya, and is supposed by the natives to kill cattle by its bite, but this is probably a mistake, as they also suppose that its bite is not fatal to men. It is not found more than two feet in length.\*

In the southern parts of the district oblong crustaceous fishes, as I have described in my account of Dinajpoor, form a very considerable part of the animal food which the natives use; but in the northern parts there are few animals of this kind, and in general they are too small for use. In the low lands near the Nagar and Mahanonda, there are many such crabs, as I have mentioned in my account of Dinajpoor.

In the south part of the district I heard of one flock of locusts, which about 10 years ago came from the west, in the month Valakh (middle of May to middle of June). Although they made but a short stay, they did a good deal of harm. They were eaten by the Moulans of the Sunni sect.

Honey bees are not very numerous. Mr. Fernandes of Dinajpoor has rented some of the wax, which is produced on lands, that formerly belonged to the Raja of Dinajpoor. In other places it is much neglected. The servants of the Zemindar take a share from any person, who chooses to collect the honey and wax; but there are no men who make this a profession. If there were, and if they had an exclusive right of collection, the quantity procured would in all probability be much increased. The same kinds of shells, that in Rongpoor are used for preparing lime, abound in this district.

*Plants.*—For a botanist this country is still a worse field than Dinajpoor. In the spring and rainy season however, I found many plants, some of them very beautiful, that have not yet been introduced into the common systems of botany; but as in Rongpoor, I shall here confine myself to a general view of the more remarkable spontaneous productions of the waste lands.

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\* Dr. Buchanan describes 134 species of fish in this district, but briefly presents their recapitulation in the present work. [Ed.]



In the parts of this district where the Hindi dialect prevails, land overgrown with trees and bushes is called *Tal* or *Dak*, while waste land that contains only coarse grass or reeds is called *Rumrah*. The *Rumrah* again is divided into two kinds; on one the grass is so short, that it is fit for pasture alone; on the other it is very long and reedy, and is fit for thatch or the walls of huts. The former is called *Char*, the latter *Chari*; or if the reeds be very strong it is called *Janggala*.

In the Appendix I have estimated that there may be 380 square miles of land liable to be flooded, which are overgrown with trees, bushes and reeds. A large proportion of this is on the banks of the great rivers, Kosi and Ganges, and is covered with *Tamarisks* intermixed with various reeds. Some part also is in the ruins of *Gaur*, where the land was originally low; but it has been so cut by small tanks filled with crocodiles, that it is now almost impenetrable, and the earth thrown out from the tanks is so high, that trees of various kinds grow on it, while the lower parts are overwhelmed with reeds, and the tanks with aquatic plants. There is however a considerable part of the 380 miles, that would not appear to have ever been cultivated, and extends from the banks of the *Nagar* opposite to *Feraya*, to the banks of the *Kosi* near its mouth, running parallel to the *Ganges*. In several places this is intersected by cultivation. In others again it is 10 or 12 miles wide, and probably occupies 100 square miles. It is much intersected by marshes and water-courses, overgrown with reeds, while the higher parts are overgrown by the tree called *Hyal* (No. 36) and by rose trees (*Koya*) just like the woods of *Patilada* near the *Brahmaputra*, mentioned in my account of *Bonggopoor*. On the borders of this are some plantations of mango trees, which are subject to inundation, and have become totally wild, the people having deserted their villages, owing to the attack of wild beasts.

In the northern parts near the small rivers, some small part of this land produces reeds alone, and is valuable and high rented, because reeds, as a material for building, are there very scarce. The woods on land exempt from inundation, I have estimated at 96 square miles. More than one-half of this consists of ruinous plantations about *Gaur* and deserted villages, which have been allowed to be overgrown

with a variety of trees, that have sprung up among the mangoes. There are however, a few forests, that apparently are in a perfect state of uncultivated nature. In the north-east corner of the district there is one which forms a small part of a large woody tract, that extends into the district of Tirahoot. The most common tree is Lal (*Shorea robusta*); but it contains a variety of others. The trees have been of late gradually diminishing in size, and few are now to be found fit for any other use, than for small posts and the common implements of agriculture; but within these 30 years it contained many trees fit for the crooked timber of ships, and a good deal has been sent to Calcutta for this purpose. Along the frontier of Bahadurgunj and Udhrahl with Morang are several similar small woods; but they contain more Palms (trees, No. 85) and Sigal (trees, No. 86) than Lal.

The whole property of these wastes has been vested in the owners of the soil, and to them it is of very trifling value. Where the quantity of reeds is any vicinity is small, they become valuable, often more so than rice, and in such situations they do little harm, although they always more or less harbour wild hogs, the most destructive of all animals. In general, however, the reeds and bushes are in such masses, that they become unsaleable, and the wild trees nowhere give any price that is worth noticing, while the whole harbours herds of deer, hogs and buffaloes, that distress the natives beyond measure. Besides the loss actually suffered, which is great, the watching of their crops by night is a most harassing and expensive part of the farmers' labour, and in some parts costs one-twenty-fourth part of the gross produce. It must however be observed, that scarcely either tenant or landlord have made the smallest exertion to destroy the cause of the evil; and where the lands are not assessed, and the rents are trifling, both parties having little occasion to exertion, are allowing the wild beasts daily to gain on them. In Matipari, Duhr Singh employs some men called Jaygidars to keep off the wild animals, that are harboured in the wastes of Morang. These people have lands at a low rate, and live on the frontier. Scandal indeed says, that in former times these men were employed for very different purposes, to which the fortune of the family is attributed; and it is supposed, that the proprietor is unwilling to diminish his family

dependents, or to deprive them of the lands which they formerly held for the services to which he owes his fortune. In all probability however, such assertions are mere scandal, for which the natives have a great propensity. The family managed the affairs of the Paraniya Rajas, an employment offering abundant resources for emolument, without having recourse to robbery.

In the north-west corner, when Morang was conquered by the Gorkhalese, the woods were much more extensive; but a colony of hardy mountaineers, who fled from the oppression of their conquerors, settled in the woods, and cleared most of what had a rich soil. The hogs and deer afforded them a means of subsistence, and those that escaped the arrow, soon retired to the woods of Tirahoot. No sooner had the natives seen that the animals had vanished, than they quarrelled with the mountaineers: and as these people had no legal security for the property which they had cleared, a great many have been driven out, and the lands given to favourites. These silly fellows complained to me, that the wild beasts had again become troublesome, and that they could no longer pay their rents. When upbraided for their imbecility, they seemed to glory in differing from the impure monsters of the hills; and their only resource seemed to be submission to the will of the beasts. They indeed said, that it was the duty of government to protect them, and to send men who would destroy their enemies. In this there may be some reason; but the method that I would propose, and most earnestly recommend to the consideration of government, is totally different from what the farmers would wish. The Zemindars in my humble opinion ought to be compelled to clear whatever waste land was found to harbour destructive animals. In some districts, such as the eastern parts of Ronggopoor, where there are hills, and an immense extent of wilds with merely spots of cultivation, this might be unreasonable; but in all the eastern parts of Ronggopoor, and in all Dinajpore, and this district, such an order might be enforced with great propriety and justice. The nuisance is extreme, and the remedy easy; for wherever the country is cleared, these destructive animals vanish. After a sufficient general notice, say of three years, the collector might be allowed to indict any Zemindar, or other proprietor of land, who held wastes overrun with trees, bushes

or reeds, that harboured the animals destructive to the crops. On conviction the estate should be put under the management of a Tahasildar, who should have orders to clear the land, and when he had been reimbursed for the expense, should restore it to the owner, who of course should have a right of superintending the Tahasildar's conduct, and of bringing him to a fair account.

It may be urged, that, the timber being of some use, and the reeds in constant employment, it would be a loss to destroy them entirely, and that to afford a supply small wastes should be left in different parts of the country. In my opinion this can never be done without harbouring wild beasts, nor is there any necessity for allowing such a nuisance. All the reeds, including bamboo, may be planted in rows like hedges, and in this case they do no harm; while in general the trouble which attends planting them, is compensated by saving that which is incurred in going far to the wastes, from whence they are now brought. In fact they are now planted in many well cleared parts of the country, and supply the natives with abundance.

The natives consider it as a religious duty to plant trees, and in this district the performance of this duty has produced as much inconvenience, as in Dinajpore has arisen from digging tanks. The plantations in general consist of large mango groves, placed at some distance from the houses, which are bare, and without shelter. These groves produce the most execrable sour resinous fruit, filled with insects, and were it allowed to be cut the timber is of very little value; but as every man thinks himself bound to preserve the trees planted by his ancestors, the trees are usually saved, until they rot, or are blown down by accident, and, as they decay, various other trees and bushes spring, and form a destructive thicket. The plantations most advantageous for the country, except good fruit trees and palms, would be rows of forest trees planted round the houses of the villages, and the Zamindars might be compelled to plant such; for, in the present state of their manners, no expectation can be formed of their spontaneously doing anything worthy of praise. If ever the rearing of teak, so as to be adequate to supply ship building to any extent, is to be attempted in Bengal, it should be done by some such means. In every Mannah, according to its

also, the Zemindar should be compelled to plant round the houses from one to ten trees, and to preserve them from cattle, until of a proper age. As this would not probably exceed one tree for each farmer in early circumstances, the burthen would be totally insignificant, and, after the sweets of selling the trees had been experienced, there would be no longer occasion for any compulsion. Indeed the leaves, sold or used for platters, would yield an immediate profit. In the south of India, wherever teak grows, no other platters are employed. Where the soil is of a nature unfavourable for teak, many valuable native trees might be found, some of which would answer in almost any situation, where a village is placed. At present those, which are almost totally useless, are usually selected, just for the purpose, that they may never be cut. I of course do not propose, that there should be a restraint on any person from planting whatever trees he thinks fit, either for ornament, or as a religious duty, provided he does not allow his plantations to run into thickets so as to become a nuisance. The trees, which I propose to be planted, should be considered totally distinct, and as pledged for the use of the public, and should be cut, whenever fit for the purpose to which they can be applied, and it might be a part of the collector's duty to present all landlords, who failed in keeping up their number of trees, or refused to cut them, when of a proper age. Having premised these general speculations, I shall proceed to give an account of the different trees that grow in Purnaniya.

The bamboo in this district is not so much cultivated as in either Dinajpoor or Ronggopoor, and in many parts is very scarce; this is entirely to be attributed to the stupidity of the natives, as in every part, where it has been attempted, it seems to thrive. The speculations of the gentleman in Ronggopoor, concerning the injury done by this plant, are not confirmed by the experience of this district. In place of having been compelled by necessity to build houses with better materials, the natives, where bamboos are scarce, have contented themselves with finding the most wretched succedaneums to serve in its stead, and have supplied the place of the bamboo with the stems of the *Cyrtos Cyrtus*, with tamarisks, or trigs. This renders their huts to the last degree miserable. About the capital, and towards the north-

east corner of the district, there are very few *Areca*, or betel-nut palms.

The Khajur or *Elate* of botanists (R. 15, D. 80) is not so totally neglected, as in the two districts towards the east; but, as I have mentioned, its cultivation has been checked by the operations of France. I have nowhere seen this tree so flourishing as near Goudware, and, were it permitted or required, vast numbers might be reared, and nowhere to more advantage. It seems to spring spontaneously, and the following estimate was given of its produce, as stated by the people employed. The trees begin to yield juice, when seven or eight years old, and a man manages 45 trees. He makes a fresh cut in each once in the three days, and at each time gets about 3 sers (six quarts) of juice. He therefore gets about 45 sers a day, and, owing to the monopoly, it sells at one-quarter ann a ser. His monthly receipts are therefore 21 rs. 1 ann 6 pice. His charges are 6 anns a day for duties, 11 rs. 4 anns; wages to the servant who collects, 1 r. 8 anns; pots, 8 pice.; rent to the proprietor of the trees, 1 r. 9 anns 6 pice.; total 14 rs. 6 anns 2 pice., leaving a profit of 6 rs. 9 anns 4 pice. The tree yields juice from Kartik to Jyeshtha; the former ending on the 14th of November, and the latter commencing on the 13th of May. The officers of police, however, told me, that, although most is procured at that season, a certain quantity is at all times obtainable. The juice is always allowed to ferment before it is used, and is called Tari. It is never made into sugar, nor distilled. The Tari or wine of the Khajur palm is not so strong as that of the Palmyra. In the eastern parts of the district the palm which botanists call *Caryota* (R. 16, D. 9) is found, in very small numbers, but is applied to no use.

The cocoa-nut palm is exactly on the same footing as in Dinajpoor and Ronggopoor, that is, a few are raised as ornaments or objects of curiosity; yet I see, that even at Nathpoor, in the north-west corner of the district, it grows very well.

The Palmyra or Tal of the natives (D. 11, R. 80) is here more common than in the eastern districts; and, had it not been for the tax, its cultivation would probably, in a few years, have been very much extended, especially in the southern parts of the district, where it requires scarcely any

trouble to rear. It is not, however, fit for giving juice, until it is from 20 to 25 years old; as until then it does not shoot forth its flowering stem (*spadin*), which is daily cut, and pours forth its juice. The juice is procured from about the middle of November until the middle of May, is always used fermented, and is also called *Tari*. It is sold at  $\frac{1}{2}$  anna a *ser*. The man who pays the revenue sells, and keeps servants to collect the juice. Two men collect that of 25 trees, and procure monthly about 1500 *ser*s worth, 35 *rs.* 8 *anas* 6 *pice*. The duty to government, at 6 *anas* a day, is 11 *rs.* 4 *anas*; servants' wages, 3 *rs.*; pots, there being three or four to each tree, 4 *anas*; rent at 2 *anas* a month for each tree, 3 *rs.* 8 *anas*; total 17 *rs.* 10 *anas*, leaving a net profit of 17 *rs.* 7 *anas* 6 *pice*.

The *Siyali* or *Sephadika* of the Bengalese (II. 16, R. 42) in the Hindi dialect of this district is called *Singgarhar*. It is very common, and by the native women its flowers are much used for dyeing. Early in the morning all the flowers, that have expanded on the preceding evening, fall to the ground. In the morning they are collected, and the tubes (*tubus corollæ*) which are yellow, are kept, while the white parts (*limbus*) are thrown away. The tubes are dried two or three days in the sun, and sell at 1 *pan* of cowries for a *Chhatak* of 4 *rs.* weight. One *ser* of the Calcutta weight (8 lbs.) will therefore cost 5 *anas*; but the dye does not keep longer than six months. A tree will give from 8 to 12 *Chhataks* of the dried flowers. The manner of using this dye here is said to be as follows:—Eight *s.* *w.* are boiled with 1 *ser* of water for about 24 minutes. To this are added 16 *s.* *w.* of milk, and these are boiled 12 minutes more. The liquor is then strained from the flowers, and a piece of cloth, 10 cubits long by 3 wide, is put into it, and allowed to remain for about 24 minutes. It is then dried in the shade, and is of a fine but perishable yellow, which disappears after two or three washings.

In the low eastern parts of this district there is a tree named *Angghul*, which may be the same with the tree of that name found in Rongpoor (44), and no doubt belongs to the same genus; but the species of this are very difficult to determine without seeing both fruit and flower, which I did not. In its manner of growth, on low flooded land, the

Angkehui of this district more resembled the Bhodhya of Goyulpura (R. 43), a tree of the same genus.

The *Ehretia levis* of Willdenow, which has been formerly mentioned under the name of Jonggoli Guya (D. 19), that is wild betle, I found in this district by the name of Kath-Rangga, or the wild reddener. The other species of *Ehretia*, that has formerly been mentioned under the names Bjoel (D. 20) and Khat Guya (R. 44), is here sometimes called Lahichan, but its most usual name is Dangt Rangga, that is the tooth reddener. Some of the bark added to the betle and lime, which the natives chew, stains the teeth red, which in some places is considered as an ornament, as distinguishing the man from a dog. It seems to be on this account, that the name of wild betle has been given both to this plant, and to the other *Ehretia*, the bark of which may probably supply its place, although imperfectly, as in this district it is called wild reddener. I am told also, that the basket-makers use the bark of this tree in communicating a red colour to the bamboo; see Barhar, No. 111. At Puraniya there is such a scarcity of fruit, that the natives eat this, which does not exceed the size of a small pea, consists mostly of stone, and is very insipid.

The Mahuya (D. 24) or *Bassia* is found both in woods and planted near villages. It is, however, only in the south-west corner, that there is any considerable number of trees, or that it is applied to any use. There a spirituous liquor is drawn by distillation from its flowers; but I had no opportunity of seeing the process. The flowers of one tree sell at from 8 to 16 anna. A kind of butyaceous oil is also extracted from its seed, but in this district it is in little request, as the natives use it only for the lamp, and for that purpose it is too thick. In substance it very much resembles that oil of which the Chinese make candles, and which is said to be extracted from the fruit of the *Stillingia arborescens*; but this, I suspect, is somewhat doubtful.

In the northern parts of the district I found a large tree called Gonihara, but saw neither its flower nor fruit. It is evidently of the natural order of the Rubiacen, and may have some affinity to the *Fagueria* or *Meyen* (D. 22, R. 74), as its leaves are pretty similar to those of that tree, and generally surround its branches by threes at each joint.

A good deal resembling the *Pterocarpum Suberifolium*,



and also nearly approaching to the *Gardenias*, is a tree, which in the woods of Dimiya is called *Aruiya*. Its fruit and flower have the strongest affinity with those of a tree found in the woods near Priyapatana in Mysore, which is called *Ormol*, and which has been mentioned in the account of my journey to that country. The tree is called *Simul* (D. 46, R. 119) is everywhere known by the same name, and is pretty common. From its trunk proceeds an exudation which is called *Mochras*, and is much used by the natives as a medicine in fluxes (An). When it first flows, it is white, opaque, and viscid, somewhat like gum tragacanth softened in water. It has no smell, and is very insipid; and, when dry, is opaque, and of a dark brown colour.

The *Malavicus papahurus* of Gartner is found in a few places of this district, and is called *Palas Pipal*, a name compounded from the native appellations of the *Butea frondosa* and *Ficus religiosa*. To the former it has some resemblance from the splendor of its flowers, and to the latter from its foliage, but the resemblance to either is not very striking. The tree is probably an exotic. It is very ornamental, but I know of no use to which it is applied. A very fine species of the *Dillenia*, called *Dengr*, is found at Nathpoor. The flower is large and of a fine yellow colour: the fruit is about the size of a large apple, and is used as an acid seasoning. I cannot trace it in the botanical works that I possess.

The *Kooya Jamun* of the woods of Dimiya has a great affinity to the *Bhadei Jam* of Goyalpara (R. 146); but, not having seen the fruit of the latter, I am uncertain of their identity. It agrees in everything with the description which Rumph gives of the *Arbor Rubra prima* (vol. 3, p. 74), except that its leaves have both an agreeable aromatic smell and taste, whereas the leaves of the plant described by Rumph had a disagreeable smell, and a harsh acid astringency. The fruit of the *Kooya* is a globular berry, about the size of a black currant, by which it may be at once known from the two former, which have oblong berries.

The *Sami* of this district is very different from that shown in Dinajpoor (No. 66) by that name, which is the *Prosopis aculeata*; and is also different from the *Sami* of Sir W. Jones, which is the *Babla* above mentioned. It is a species of *Albizzia*, which in the south of India is very common. In the

dialect of Karnata it is called Magli, and in the language of the Tamul its name is Kovalam. The Sami being one of the sacred plants, we might have expected more uniformity of opinion concerning it; but among the natives I seldom find any sort of agreement concerning such subjects. This is a fine large tree, which like the *Robinia mitis* would seem to answer in almost any situation. I have seen it growing on the arid hills of Karnata, and in the deepest mud on the banks of the Ganges.

The species of *Dalbergia* called Sien or Sinar (R. 167) does not seem to be indigenous in this country; but a good many trees have been planted, especially in Bhoishat, Dhandaha, and Dimiya, and they are very thriving. In its manner of growth, and in the appearance of its foliage, it has a strong resemblance to the *Laburnum*, but its flowers are not showy. As yet this plant has not been introduced into the systems of botanists, and it must be observed, that the Sien of the south of India, although also a species of *Dalbergia* is a very different tree. It must also be observed, that the natives give the name of Sien to the *Stillingia sebifera*, now also introduced into the district; and it must be confessed, that, except in the eyes of a botanist, the two trees must be considered as having a strong resemblance; although both in botanical affinity, and use, no two trees can be more different. Here it is most usually called Sien.

I have already mentioned, that in this district the mango seems to be a nuisance; and in many parts it is the only tree of which there is any considerable number. Except towards the east it is not planted, near the houses, to give them shade nor shelter from the winds; but is formed into regular orchards. In by far the greater part of the district the fruit is execrable, sour, resinous, fibrous, and full of insects, nor during the whole season could I procure any of a fine quality; but at the south-east corner, far distant from where I then was, the mangoes are universally acknowledged to be the best in Bengal. Even where I was, tolerable mangoes were, however, very dear, and the produce of a tree, of such as were eatable, could not be purchased for under 5 or 8 rs. Indeed such trees are very rare, while those producing the common sour fruit are in such abundance, that the common produce of a tree in some places, as Dhandaha, does not sell

higher than 2 annas, and in most parts 4 annas is about the average value. In fact no pains whatever is in general bestowed on a selection of kinds; the trees are planted for the good of the soil, and for reputation, and the number is the only thing considered. Near Gaur, the luxury of that capital having occasioned a very great demand for the finer kinds, such only, in all probability, were allowed to grow; and thus, even now, the seed of the best kinds is procurable without any more trouble than that of the worst; to which, perhaps, more than to anything peculiar to the soil or care, the superior quality of the fruit is to be attributed. On the management I have nothing to offer, in addition to what I have stated in my account of Dinajpore, only that many of the plantations at English Bazar are in an excellent condition, belonging to natives of high rank, who manage them by their servants. In the ruins of Gaur are, however, a vast number of mango trees, now half wild. The produce of these, being execrable, reduces the average value of the fruit of a tree, even in the division of Bholahat, to half of what I allowed in Dinajpore. I am, however, inclined to think, that the average value of the produce there was overrated. At Nathpore the green mangoes come into season about the 1st of May, and continue for about six weeks. They are chiefly preserved by drying, and are not usually pickled. The ripe fruit come in season about the end of June, and are plenty only for about 20 days. The juice is expressed and preserved, by being inspissated in the sun.

The *Amra* (D. 82, R. 176) is everywhere known by this name, which extends even to Malabar. It is not very uncommon. A kind of dark opaque gum called *Kumar Kani*, exudes from this tree, and is sold by druggists. It is used as an application to the nose in the disease called *Nasa*. It has neither taste or smell. The *Bayer*, with a round fruit (D. 83, R. 184), is common in most parts, and in Gaur is planted for rearing lac, as I have mentioned in the account of the agriculture.

The *Duryo* of Dinajpore (103 and R. 222) is found everywhere. At Gaur it is called *Duryo* and *Berhal*, while in the Hindi dialect, at Dimiya, its name is *Barbar*, the same word with *Berhal*, the Bengalese constantly changing R into L. The basket-makers of this district communicate an indelible

red stain to the bamboo, by equal parts of the barks of this tree, and of the *Dangl Rangka* (see p. 202) beaten together with a little lime and water.

The *Pitangira* of the western parts of the district is a fine tree, which I found only in fruit, and did not see the flower. Its fruit has some affinity to that of the *Sigra* or of the *Nageis* of Gaertner; but I cannot refer it with certainty to any natural order of plants.\*

*Minerals.*—The only rock in the country that has been discovered is in a small detached hill at Manihari, where a calcareous mass reaches the surface, and is of pretty considerable dimensions. I can perceive nothing in it like strata, and in different parts it is of very various appearances. It is what Wallerius calls an aggregate rock, that is it would seem, as if composed of many small pebbles or nodules united by a common cement. On the surface many of the nodules are half detached, I shall not say positively, whether from the cement having been worn away, or from not yet having been completed; but the former is the most probable, as the surface is also penetrated by many holes, as if worn eaten. In the cement there are also many veins, so that a broken surface of it has much the appearance of porphyry. The nodules are sometimes rounded at the corners, as if water worn; at others they are very irregular in their shape, and a few are angular, like *felapar*. The stone contains some small cavities, the insides of which, although uneven, are enamelled, as if they had been in fusion. The most common colour of the ground or cement is a pale brick red; but it is sometimes white, in which case the stone is always much softer. The colours of the nodules are very various; white, iron black, the same mixed with red, ochre yellow, brownish red, and drab. In general the nature both of the cement and nodules seems to be nearly the same. The internal surface of the stone is dull, with a few shining points irregularly scattered. It feels dry. The external surface is rough with protuberant nodules, and full of cylindrical perforations. The fracture is compact, sometimes a little inclining to conchoidal. The structure is solid, the fragments indeterminate and

\* Dr. Backhouse enumerates 122 specimens of wood, &c. The most remarkable have been given.—[Ed.]

sharp. It is everywhere opaque. It is readily scratched with a knife, the powder being of the same colour with the part scratched. It is tough, it effervesces strongly with nitric acid, which although it reduces the whole to powder, dissolves only a part, probably about a half. The strongest heat, that I could give it with a small charcoal fire, continued for two days, did not reduce it to lime. It indeed became white, attracted water with a strong effervescence and a hissing noise, and rent into many fragments; but it did not fall to pieces, the quantity of other matter retaining the lime.

Some parts, chiefly those which are white, have very different characters from the above. In many parts, and those of some extent, the stone has been reduced to a kind of soft substance like chalk, but rather harder and harsher. In a few parts, especially in the small nodules, it does not leave a white stain on cloth nor on the fingers, when handled; but, when a large mass, it generally does both, and is called *Kaliya*. This kind of substance, the nearest to chalk, that I have seen any where, except in England, is most usually disposed in large beds, which fill galleries, as it were, formed in the stone, 4 or 5 feet wide, and as many high, and running through the mass in very irregular directions. A man rents the privilege of digging this substance. He employs 5 people for 2 months in the year, who during that time dig about 100 *maas* (lbs. 82 each) and deliver them to petty traders who beat, sift and with a little water form the *Kaliya* into little balls, which are sold all over the country to the women that spin cotton, who rub it on their fingers.

In other parts again of the stone, generally in small masses, the white matter puts on the granular appearance of a granite, and looks as if composed of fat quartz intermixed with mealy quartz, and red martial veins. This also is acted on by the nitric acid, which totally destroys the mass, but leaves a still greater proportion of insoluble powder. In no part could I observe the slightest trace of animal nor of vegetable exuvia. The nearest rock to it is on the opposite side of the Ganges, about 7 miles distant. On the other side there is no rock within the Company's territory.

I can only account for the appearance of this rock, which are highly singular, by supposing that originally it was porphyry, which by some process of nature has gradually changed

the nature of most of its particles into lime; and if the process is not stopped, may in time become pure chalk. It is a kind of calcareous petrification of porphyry, just as we have siliceous and calcareous petrifications of wood, where the form is perfectly retained, but the matter is quite changed.

The strata of the country in other parts, consist entirely of clay and sand, as in Dinajpore. The clay is in general very indifferent for the potter's wheel, is mostly of various shades of ash-colour when dry, but blackish and hard when moist. It is only in some parts that it contains any small stony concretions; but these are found wherever there is red clay, which however is very uncommon. The best potter's clay is in the southern parts of the district.

The sand is generally very light-coloured; but in some places is stained black, apparently by an admixture of the mud of marshes, which I have described in Ronggopore under the name of *Dol*. In the northwest corner of the district I observed some yellow ferruginous sand, which the natives consider as well fitted for making mortar. Gravel and small stones are found in most of the rivers, as far down as about the parallel of Krishnagunj. In the Mahanonda there happens to be none near Sannyasikata, as I mentioned in the account of Ronggopore; but lower down I observed very extensive beds.

There are no mineral springs, nor is there any mine. The springs are numerous, but among the natives none is in any request, nor is their water ever used. Indeed they almost all rise in bogs or marshes overwhelmed with frogs, snakes and stinking aquatic plants, so that they have no kind of affinity with the pure fountains of mountainous countries.

Water by digging wells, is generally found at no great depth. In the southern parts of the district the wells in free soil are usually from 15 to 20 cubits deep, and in stiff clay from 20 to 30 cubits. At Manikar it was said, that the usual strata found in such situations were as follows. In loose soil; first, soil 5 or 6 cubits; second, coarse white sand 3 or 4 cubits; third, fine sand of different colours to the water. In clay lands; first, soil, 3 cubits; second, black hard clay 10 to 15 cubits; third, reddish clay containing small stony concretions, 5 to 7 cubits. In the northern parts the water is usually found at much less depths, often at 4 cubits from the surface, but usually at from

8 to 14. The soil is 2 or 3 cubits; then is commonly found a stratum equally thick containing much sand, but some clay (Baba Sandri), then as much of a hard black potter's clay, becoming ash-coloured when dry. Then pure sand, in which the water is found. It is sometimes mixed with pebbles. The clay is often altogether wanting; and is commonly very unroos near the surface. The potters usually procure it on the steep banks of rivers, by the action of which it has been exposed. The water found in the red clay is not good. That found in sand is abundantly clean. In general the well water is very good, and except when the sand in which it is found is stained black, it must be considered as vastly preferable to that of either tanks or rivers. In sandy soils, the sides of the wells are always secured by rings of potter's ware, which are not necessary where the soil is stiff.

In many parts of the district, especially in old mango groves, the earth would seem to be strongly impregnated with a muriate of soda, as the cattle are fond of licking these parts, and a culinary salt is prepared from this earth by boiling. On old mud walls, that have been sheltered from the rain, a saline matter often effloresces. This by Europeans has usually been supposed to be nitre, and indeed it may be a nitrous salt; but it would not seem to be the nitrate of potash; for in some operations the natives require both substances.

I have not yet had an opportunity of analysing the specimens of these saline earths, which I took, with an exactness that would enable me to speak precisely on their nature. In the division under Thanah Gondwana, I heard of another saline earth called *Us Mati*, but I did not hear of it in time to view the place. It is however said, that the washermen of the neighbourhood collect it for bleaching linen. There can be therefore little doubt, but that its chief saline ingredient is the carbonate of soda, which a little farther west is found in vast quantities.

## CHAPTER VI.

## AGRICULTURE OF PURANIYA.\*

In the Appendix it is estimated, that, besides 404 miles of land fit for the plough, which at present are in fallow, there are 4108 square miles actually occupied; and in this I do not include, what pays rent for pasture or for grass and reeds, that are preserved for thatch, but only what is occupied by houses, gardens, plantations and cultivated fields. For an estimate of the manner in which this occupied land is employed, and of the various crops, that it produces, see Appendix.

No attention is paid to these distinct cultivations, and plants of the various classes are not only sown on the same ground at different seasons of the year, but are even intermixed in the same crop. This practice of mixing the crops seems to be much more general in this district than either in Dinajpore or Monghyr. It, no doubt on the whole were a series of years taken into account, diminishes the produce very considerably, not only as one article injures another by its growth, and as the sowing of the earlier articles does more or less injury to the later; but as it is more exhausting, and the ground prepared for one article is less fitted for the production of the others, than if it was prepared for only one. The practice has however one most important advantage; it renders the annual average produce of each farm more equal; for if the season is unfavourable for one thing, it will more probably suit another, so that every man is more secure from being destitute, and on the whole there is less danger of that total failure, which might produce famine, the greatest of all evils. The constant succession of crops from the same fields, although by exhausting the ground it no doubt dimi-

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\* Dr. Buchanan acknowledges his obligations to Mr. Elphinstone of Guyana and to Mr. Smith of Nadiapur for the observations afforded to him on this head.--[Ed.]



raises the general produce; yet, as the whole aridum fails, tends to prevent the same evil, and ought therefore by all means to be encouraged. The vast variety of articles cultivated, and the numerous different sorts of each, seems also highly advantageous, as enabling the farmer to suit his crops better to the various soils and circumstances of the season, than could be otherwise done. Much subject for experiments, highly important, concerning the various advantages of each, still remains untouched; but the farmers of this district have paid much more attention to the subject than those towards the east, and especially those of Ronggopoor. It is true, that the seasons here seem to be more uncertain, which is probably the reason, why the people have made greater exertions; but on the banks of the Tista and Brahmaputra the variations in the floods of different years would require more attention to this subject, than the people have bestowed, and many lands now considered as useless in Ronggopoor would, by the people here, be made to produce a great variety of useful articles.

Here it must be observed, that a great quantity of seed, of many different kinds, is sown without any previous culture. The farmer merely scatters the seed among the mud, at the commencement of the fair weather, and is at no other trouble with his crop, until he comes to reap it. This is performed in two situations. One is among the growing rice, when approaching to maturity, as is commonly practiced towards the east; but here the custom is not only more extended, but a much greater variety of articles is thus sown. It does little or no injury to the rice, and, although the after crop is seldom heavy, it costs almost nothing. The other situation is on the banks of the great rivers, Kosi and Ganges, where, as the floods retire, large spaces are left covered by mud, and free from weeds. Such a happy and favourable opportunity for sowing seed might be found in many places near the Brahmaputra. I am not sure, however, that the people there do not adopt a better plan. They wait until the mud dries so far, that it can once at least be ploughed, before the seed is sown, and thus avoid the risk of losing their seed by any accidental return of the flood. I believe, however, that such returns are more frequent in the Brahmaputra, than on the Ganges. Although this mode of sowing grain without

previous culture is perhaps not ill suited to some places of this district, it does not require any particular encouragement, the indolent habits of the people prompting them to carry it to a length, that in many cases perhaps is injurious. Towards the west, where these habits increase in strength, they have carried their personal indulgence still farther. One kind of the spontaneous rice (*Uridham*), which are found in Bengal, and which has very long awns, is a very common weed in low marshy lands. In most parts the farmers are at the pains to remove it; for if the precaution is not used, in fields that are favourable for its growth, it would in the course of a few years choke the kinds that are cultivated, as its grain, when ripe, is shaken by the least wind, and remains in the seed until the following year. Many careless farmers in the western parts have allowed this inferior grain to overrun their fields, and content themselves with sowing as much of its grain as they can; enough is always shaken to serve for seed, and they are at no sort of trouble, but with the harvest. This indeed is very scanty; but the grain is considered as a food of extraordinary purity.

*Culmiferous plants.*—The quantity of spring rice reared in the marshes behind Gaur far exceeds what I have any where else observed. It is chiefly reared upon the banks of marshes, which gradually dry, as the spring advances, but which always retain water in the centre sufficient to supply the fields, to which it is raised by machinery. This land is unfit for any other crop. Between the 16th of September and the 14th of November the farmer ploughs a plot on the edge of the marsh, then full of water. This serves for a seed bed, and for every bigha, that he intends to reap, he sows  $\frac{1}{4}$  of a bigha. The seed, before it is sown, is made to sprout, by steeping it 36 hours in water, and then keeping it in a warm place covered with grass. The bed is filled with water, and reduced to mud, among which, during the time above mentioned, the seed is sown. It springs rapidly, and between the 16th of October and the 11th of January it is transplanted twice, lower down on the side of the marsh, as the water retires. At each transplanting it occupies double the space it did before. Between the 12th of January and 11th of April it is finally transplanted, so that for every bigha, that was sown, it now occupies ten, the seedling

land, and all, that has been used in the successive transplantations, being again employed. About one half of the whole is finally transplanted in the first month of the season, and is extremely productive; five-eighths are transplanted in the 2nd month, and give an indifferent crop; and three-eighths are transplanted in the 3rd month, making so miserable a return, that the practice would seem to be bad economy; but the people would be otherwise idle. The crop is reaped between the 12th of April and the 12th of June. An industrious man with a pair of oxen can cultivate, in the season (9 months), 10 bigahs Calcutta measure, the seed of which, at from 8 to 10 sers (80 a. w.), will be about  $\frac{1}{2}$  mans. The produce of one half transplanted early, at from 8 to 10 mans, a bigah, = 45 mans; of five-eighths transplanted during the middle season, at from 7 to 6 mans a bigah, = 16  $\frac{1}{2}$  mans, of three-eighths transplanted in the late season, at from 3 to 3 mans a bigah, = 8  $\frac{1}{2}$  mans: total produce 54  $\frac{1}{2}$  mans, leaving nearly 52 mans after deducting seed. This is a very poor return for a man's labour for 9 months. The watering is very troublesome, but the ploughing and weeding are very easy, and the early crop is uncommonly certain.

The summer rice (Bhadai) is a very important crop, as will appear from the tables. There is not such a variety as in Ronggopoor, but considerably more than in Dinajpoor. The most remarkable kinds as named in the dialect of Mithila, are as follows:—1st. Lohi. 2d. Giodha, both somewhat fine, and sown on high land. They are usually followed by a winter crop of pulses, seeds for oil, wheat, or fine transplanted winter rice, some of which has pulses sown amongst it, when nearly ripe. 3d. Sasaiphal, a coarse grain sown on high land. This is usually followed by linseed or barley. All these are often sown, intermixed with Marua and Maghaya-arabar, or sometimes with a pulse called Taltuli, which nearly resembles the Thakuri of Dinajpoor, and which ripens among the stubble. 4th. Ajan, a coarse grain sown on lowland. This is mostly followed by transplanted rice. 5th. Kabatmani, a coarse grain sown on lowland. This is late and does not admit of a second crop. These two are often sown intermixed with winter rice to a much greater extent than in Dinajpoor. Such are the names and kinds in the western parts of the district. These seed

in the eastern resemble those in Rongpoor and Dinajpoor. None is transplanted.

In some parts the people preserve for fodder the tops even of summer rice. It seems to be a mere prejudice that it is hurtful to cattle; and when the weather happens to be favourable, much of the straw of the summer rice might be preserved. Broadcast summer rice admits of a crop of China, taken from the same land in spring, before it is sown.

In this district there is raised a very small quantity of the rice, which is reaped in the end of September or beginning of October, and which in the dialect of Mithila is called *Sati*. It is probable, that a little is also raised in Dinajpoor, although it escaped my notice; for in some ceremonies of religion it is considered as necessary.

The winter rice in Mithila are called *Aghani* and *Heng-wat*; the former signifying the month, and the latter the season, at which they are reaped. One manner of cultivating winter rice, which is practised on some sandy land near the *Kasi*, deserves particular notice. This land, called *Sorab*, produces in the beginning of the rainy season a crop of long grass, which is cut and given to the cattle. Between the 15th of July and the 15th of August the field is ploughed twice, and sown broadcast with winter rice of several kinds, all very coarse.

The varieties of winter rice are very numerous, and the study of these is highly important to the practical farmer, for the different kinds vary much, as being better or worse suited for different soils and elevations; but their names differ in almost every petty vicinity; so that it would be endless to detail them.

The coarsest kinds are sown broadcast on the lowest lands, and entirely by themselves. In even one part of one *sotah* (*Fergunah Dharanpoor Zila Nathpoor*), I heard of no less than 18 different kinds, and the list was probably far from being complete. One of them called *Pichar*, is more than usually liable to break, when it is beaten to separate the husk. The grain is not lost; but is not so valuable as that which remains entire. Where the land is exceedingly low these kinds are sown between the 15th of March and the 11th of April; but the common seed season is in the following month. This crop not only admits of pulse (*Khesari*), being

sown among it when growing, and allowed to ripen among the stubble; but the pulse is sometimes mixed with mustard (Rai), or rape seed (Sariaba), when it is sown among the growing corn. In the same manner are frequently sown, among this rice when growing, various other kinds of grains, such as the field pea, rape seed, mustard, and barley.

The kinds of winter rice which are sown broadcast along with summer rice, are not so numerous nor so coarse, and they are sown on higher land between the middle of February and the middle of April, but it seldom springs until long after, when a good deal of rain has come. The kind of millet called Kaun is sometimes sown together with the broadcast winter rice, and the same is practiced with the pulse called Harimug.

One kind of winter rice, sown broadcast by itself on middling high land, ripens between the middle of October and the middle of November. The others are two months later. The winter rice that are sown broadcast in this district, except three or four kinds, are reckoned to keep equally well with any transplanted rice. Although therefore this kind of cultivation ought to be more valuable than in Dinajpoor, it is not so eagerly followed, and much of the waste land in the southern parts of the district would appear to be very fit for the purpose. It is, however, one of the greatest crops in the district.

In Dinajpoor a particular class of rice is preserved for middling high land; but in this district all the above mentioned kinds of winter rice are transplanted on land, which is usually covered to about one cubit in depth. Where the water commonly rises to a greater height they are sown broadcast. These kinds are not improved in quality by being transplanted. Khesari is sown among them, when nearly ripe, and grows among the stubble. If the crop on this land has been spoiled either by too much or too little water, the field is usually cultivated with wheat or barley, or the latter mixed with mustard, or with mustard and lentils.

The class of winter rice, which is raised on high fields, is transplanted between the middle of September and the middle of October; but here it is only in favourable circumstances that it admits of a previous crop. The favourable circumstances are a stiff soil (Matipal), which enables the

field to retain moisture, and early showers in spring, which permit such a soil to be cultivated. When the farmer is contented with one crop, as is most usual, it is heavy; when he takes a crop previous to transplanted rice, this is trifling, and the value of the first is inferior.

These finer rices, as in Dinajpore, will not grow on very low land, while most of the rich free soil, that is high, is here preserved for winter crops of other grains. In this district I heard of no fine winter rice which equals that of the chry near the Karatoya, so as to be ranked with the fourth or finest class of rices in Dinajpore.

The seed sown without preparation, as in Dinajpore, is by far the most common practice. Summer rice is never sown by being dibbled. A bigha of land, if the seed is sprouted, requires 10 sers, while a ser less suffices, where this operation is not performed. The people here seem to pay a good deal of attention to weeding their rice, especially the summer crop on high ground. Before harvest they do not imitate the people of Dinajpore in laying their rice down as it approaches maturity. The reward that is allowed here for the troublesome operation of removing the husks from rice is much smaller than any where else that I have been.

At Paraniya the owner gives 70 sers of rice in the husk for 40 sers of clean grain, when the operation is performed without boiling. Now, according to the experiments related in my account of Dinajpore, 70 sers of rice treated in this manner ought to give 45 sers of good entire rice, leaving 5 sers or one-ninth of the whole for the woman's trouble. Besides this, she would have  $3\frac{1}{3}$  sers of broken grains, not so saleable, but equally nourishing.

When the operation is performed by boiling, the woman gets 18 sers of rough rice, and delivers 8 of clean. According to the experiments which I have stated in my account of Dinajpore, the women from 18 sers of rough rice should procure  $3\frac{1}{3}$  sers of clean, leaving for her trouble  $1\frac{1}{3}$  or rather more than 18 per cent. of the whole. The instrument almost everywhere used, where the rice is to be cleaned on a large scale for exportation or retail, is the pestle moved by a lever (Dhoughi). What the good women clean for the use of their own families is almost always done with the common wooden pestle and mortar; and I perceive a considerable dif-

ference in the effect of the two operations. Where the ordinary pestle and mortar is used, and the rice has been boiled, as was done in the experiments at Dinajpore, few or none of the grains are broken; but when the heavy pestle raised by a lever is employed, the quantity of broken grain is always considerable. It is equally wholesome food, but is not saleable. Two women usually beat in company, and their ordinary morning work is to clean 65 *seers* ( $52\frac{1}{2}$  s. w.) in two days. They therefore in that time procure about 113½ lbs. *ascirdupois* of clean grain of which their share is almost 18½ lbs. or  $4\frac{1}{4}$  lbs. daily for each. It must however be observed, that the people admit of no such profit. They say, that 65 *seers* of rough rice on an average give only from 43 to 44 *seers* of clean. The cleaner, on this supposition, in place of 18 per cent. receives only a very little more than 8 per cent. and the woman's daily gaining would be only  $1\frac{1}{4}$  lbs. of clean rice. In the eastern parts where grain is measured, the reward is higher as in Kharwa, where a woman receives 24 measures of rough rice, and returns 10 measures of clean grain. Two women are there supposed in their usual morning work, to be able to beat 20 *seers* (88 s. w.) According to the experiments I have made the quantity of rough grain would be cubical inches 2967, the quantity of clean grain would be 1255 cubical inches, and after giving  $\frac{1}{2}$  parts to the owner they would have for their daily trouble 310 cubical inches or 11½ lbs. of clean grain. From this it would appear, that where the reward for cleaning rice is high, the women clean little; and where the reward is low, they work hard, so as to make almost as high wages.

The manners of preparing rice, called in Dinajpore *Chira*, *Khai* and *Muri*, and here *Chura*, *Lava* and *Murhi*, are not near so commonly used in the western parts of this district; but rice parched (*Bhuna*), without any previous preparation, is much more eaten, and the people more frequently grind their rice, and form it into the kind of cakes (*Bhaka*), which are usually boiled like a pudding.

Wheat is much more used here than in Dinajpore. Except rich and luxurious people, who have the finer kind (*Masda*) separated, the whole wheat is reduced to coarse flour (*Ata*), from which little bran is separated. This is always mixed with cold water, and formed into the cakes (*Roti*), which the

Hindus toast in an earthen platter. They are totally unacquainted with the art of fermenting bread; but at the capital some Moslems know the mystery of baking. In some parts the straw of wheat is given to cattle, in others it is neglected.

Barley is sometimes sown on the banks of the great rivers as the floods retire, without any previous culture. It is much used by the poor. Half of it is first beaten to separate the husks; it is then ground to meal, and formed with cold water into cakes, that are toasted. The other half is beaten, then parched, and then ground into meal, which is mixed with cold water and salt. This is called *Chibeta*. The natives have not the art of boiling it, so as to form porridge. In some places barley straw also is given to cattle.

Maruya or the *Cynodorus Coccineus* of Willdenow, which from a minute difference in the fruit, Gaertner has chosen to call by a new name *Edusius*, is much used, especially on the west side of the Kani. The Maruya is ground in a hand-mill, sometimes having previously been parched, sometimes not. The meal is formed with boiling water into cakes, that are toasted. The straw is often given to cattle. In poor soils this is cultivated, as in Dinajpur, with the *Cytinus Cajan* and rice, which form a valuable crop.

A good deal of maize, Indian corn (*Zea Mays*), called here *Makhai*, is used. The people like it, but they imagine that it occasions fluxes. The experiments which the natives have tried on its cultivation show, that in their hands at least, the sanguine expectations which might be formed from the experiments tried at Hongkong, would not be realized. The grain is sometimes parched, and eaten with salt; or it is dried, ground into meal, mixed with cold water, and formed into cakes that are toasted. The leaves and fresh stems are sometimes given to cattle; but the quantity is so inconsiderable, that the natives are not sensible of any advantage; and near Kaliyachak, so slow is the progress of knowledge, that the people who give all manner of other straw to their cattle, burn this as being totally unfit for fodder. The cattle however are voraciously eager to procure it, which is perhaps the reason why it is neglected by the natives, who would have a great difficulty in preserving the crop.

Janera, or the *Stelea Burgens* of botanists, in this district



is a less considerable crop than maize. The natives think it more wholesome, but not so palatable. It is used in the same manner; but when parched, if exposed two nights to the dew, the grain swells out like the preparation of rice called here *Lava*. Cattle eat the stems and leaves, but not eagerly. In some places there is only one kind, and what I saw was everywhere that which has a white seed; but in Dhamdaha the people reckon three kinds: Gehungya, Narkatiya and Rakaa, which I did not see.

The kind of millet called Kaun (*Panicum italicum*), and China (*Panicum miliaceum* E. M.) in some parts of this district are much cultivated, and in times of scarcity the cultivation has with great advantage been much extended, especially that of the latter, which ripens quickly and with very little rain. The China is of two kinds, called Bhadai and Vaisakhi, according as it ripens in spring or in the middle of the rainy season. A very little Bajra, the *Holcus spicatus* of botanists, is reared in this district. It is but a poor grain, and does not deserve encouragement. The quantity is too trifling to have obtained a place in the tables of produce.

There are two other kinds of millet, which are reared in a more considerable quantity. The one is called Sama or Kheri, and does not seem as yet to have been introduced into the systems of modern botanists; but Dr. Roxburgh in his manuscript collections, I believe, calls it *Panicum frumentaceum*. It has a very strong resemblance to the *Holcus Sorghum*. The other is called Kodo, and is probably a species of *Paspalum*, which I know grows in Tirahoot. Both are very poor grains; and in a country producing so many better kinds seem to deserve little attention.

*Leguminous Plants.*—On the whole the most common pulse here is the Mash Kalei, which has seeds of a green colour, with a white eye. I have not seen this plant in a state fit for ascertaining its botanical appellation, as it is confined to parts of the district which I did not visit in the proper season. The name Max given to a kindred plant by European botanists, according to the Portuguese orthography, is the same with the Mash of the Hindu dialect, or the Mas of Calcutta; but as far as I can judge, the Mas of botanists is the Thakuri of this district, and of Dinajpoor, which in Rongpoor is indeed called Mas, but produces a pulse of very different

qualities, which is readily distinguished by its colour. On the banks of the Ganges the Mas is reared in vast quantities, and is often sown on the mud, as the river dries up without any ploughing, and ripens without any sort of trouble. There it frequently forms the common diet of the natives, is ground into meal, and formed into cakes, which are toasted. In other parts however, it is only used like other pulse, that is to say, it is freed from the husk and split, forming what is called Dal. This is used in two manners, first, mixed with rice, boiled and seasoned with oil or butter, and salt and spices, it forms Khichri, very much used in cold weather. Secondly, fried with oil or butter, and capicum, salt and turmeric, it forms what we call a curry, but by the natives here this also is called simply Dal. In this district a preparation called Bari is made from Mash. The entire pulse is steeped a night in cold water, then the integuments are rubbed off with the hand. The pulse is then beaten in a mortar, or rubbed on a stone, with some water until it forms a paste, into which small pieces of the cucurbitaceous fruit called Kumra are put; to these are added salt, the curminative seed called Mauri, and sometimes Asafoetida. The whole is formed into small pyramidal phana, which are dried in the sun and used in curries or stews. These are most commonly made in the dry season, and then will keep three months. Here cattle will eat both husks and straw of the Mash, and the latter is sometimes kept for them. The natives imagine that this pulse is cooling.

The Mas of botanists here as in Dinajpoor, is called Thahuri, and is readily distinguished from the foregoing by its seeds when fresh, being black and green mixed. When old they become almost entirely of a dirty black. It is reared in most parts of the district; but on the whole in much less quantity than the former.

Kharuri (*Lathyrus sativus* W.) is a very common pulse. It also is prepared in the manner called Bari, for which the Dal of this pulse is steeped for about six hours, and then treated as already mentioned. It is also ground into meal (Boon), which is used by those who make sweetmeats. On the banks of the great rivers it is often sown as the floods retire, without the mud having undergone any culture.

In this country vast quantities of the *Cypripedium* called here Anhar, are cultivated. There are two kinds, that from

the months in which they ripen are called Maghi and Vaisakhi. The latter is of the finest quality, and is sown by itself on a good clay soil, or placed in hedges round other crops, especially round sugar-cane, and is the kind raised in Rongpooor and in the south of Dinajpooor. Some smaller pulses are occasionally intermixed. The Maghi is sown on poor sandy lands, sometimes by itself, but more commonly mixed with summer rice and Maraya, as described in Dinajpooor, in the northern parts of which a good deal is reared. This kind is also sown mixed with a variety of other articles. The seed of either kind will fail, if it is attempted to be managed like that of the other. The stems of Arhar in this district, owing to the scarcity of bamboo and reeds, are frequently used for making the fences which surround the native huts.

The pulse, which in the western parts is called Badam, is the *Cicer arctium* of Linnaeus. In the eastern side of the district it is more usually called Chana or But; and in other places it is called Dhangga. The kind with a white flower is everywhere called Kablibut, and sells dearer; but very little is produced. This is considered as a pure offering to the gods, while the variety with a red flower is only fit for man. It is reckoned a heating food, and by the natives is never given to cattle, being too high priced. It is used mostly split (Dal), which is done by drying it two or three days in the sun, and grinding it in a hand-mill. It is also used merely parched, and eaten with or without a little salt or oil. Thirdly, it is sometimes merely steeped in cold water until it swells, and then it is mixed with a little salt or extract of sugar-cane. Fourthly, it is ground into flour (Besan) for preparing sweetmeats. Masoor or the lentil is much cultivated, and is used only when split (Dal.)

A good deal of the poor pulse called Korhi or Kukhi, mentioned in Rongpooor, is reared in this district, and is the feed that is used by the natives to fatten cattle. It is imagined to be very heating. Men however eat it in curries. Before it is ground, in order to separate the integuments it must be dried over the fire. The common field pea (Matar) is also a good deal cultivated, and is only used split. There are two varieties, Maghi and Vaisakhi, one of which ripens in winter, and one in spring.

The *Phaseolus Mungo* in this district is a good deal cultivated, and is called Hari and Valsakhi Mug. It is used both split and for making the kind of balls called Bari. It may be split and freed from the husks, either by drying it over the fire, or by sifting it, and exposing it to the sun before it is put into the mill. I heard of a species called Beha Mug or Mahananda, which probably has some near affinity to the foregoing; but I did not see it. It is often sown on the banks of rivers, without any previous culture; but is raised to only a trifling extent.

The Meth Kahi of this district is the *Phaseolus Minimus* of Rumph, which in Rongpoor is called Kheri, and only a small quantity is reared. It is used split, and is considered as very heating. The integuments are separated by parching, before it is put into the mill.

Bora is a leguminous plant, which I have not seen; but in most parts of the district a little is reared. Like Khassari it may be split, without either previous sifting or parching. It is used also in the kind of balls called Bari. The Barhati is a pulse very nearly related to the above; but its seed is vastly smaller. I am told, that it is the same with the Labiyah of Rongpoor, which is the *Dalichos Sincensis*.

*Plants reared for Oil.*—In the greater part of the district these may be considered as the staple article of cultivation; for although on the whole greatly inferior in value to the grains, which serve as food, yet they are the great object of commerce, and thus by which the greater part of the rent is paid. The most common are the two species mentioned in my account of Dinajpoor under the names of Bariaba and Turi, which there I have considered as species of *Sinapis*, and often called mustard; but perhaps they approach nearer to the Rape-seed of Europe, and I shall now call them by that name. The two species differ in points, which are so minute, that they do not deserve much attention. In Dinajpoor indeed it was supposed, that the one is more productive of oil than the other, and that there was a difference in the quality of the two oils; but neither the people of this district nor those of Rongpoor seem to be aware of these circumstances; and I am uncertain, whether this is to be attributed to their want of observation, or to the opinion of the people in Dinajpoor having its origin in imagination. I have not

been able to ascertain this circumstance, because the native nomenclature for these plants, in this district, is so confused, that, without seeing the plant growing, I cannot trust to purchasing the seed; for the same names are applied to both very irregularly. These names are Sarisha, Maghi Sarisha, Tori, and Kajuli, and in different vicinities these names are applied in opposite senses.

The species of Radish (*Rapissum*), the seed of which is used for producing oil, in this district is reared in great quantities, and is a very luxuriant crop: but the natives prefer the oil of the rape-seed. This plant is here also called Tori; but is more commonly known by the name of Furai Sarisha or old rape-seed, having perhaps been the kind, that formerly was alone cultivated. It is also called So-uti Sarisha, or white rape-seed, the grain being much lighter coloured than that of the other kind.

Rayi, or the *Sinapi Ambolicum* of Rumph, is what should properly be translated mustard, as it has qualities similar to the European plant of that name. Much more is reared in this district than towards the east, and it is sometimes sown on the banks of rivers without any previous culture: but more commonly it is a winter crop after summer rice. In the south part of this district I heard of two kinds said to resemble the Rayi, and which are called Gangrayi and Rayichi Sarisha. I had no opportunity of seeing them. Nor am I certain, that they are different from the common Rayi.

The Thi or Linseed in this district is a common article of cultivation. It in no respect differs from the flax of Europe: but I doubt whether a supply of seed could be sent from hence. It ripens in March and April, and might no doubt be forwarded to Ireland and Scotland in abundance of time to be sown in the following year; but it seems doubtful, whether its vegetating powers could be preserved through such a long voyage, and the freight would probably be too heavy. The climate would, I am persuaded, be no objection; as the plant here grows in the cold weather, which is not hotter than our summers. The price here for the last two years has been about 1 rupee for 40 sars of 82  $\frac{1}{2}$  a. w., which is about 84  $\frac{1}{2}$  lb. avoirdupois. The experiment however seems worth the trying, and a few hundred weight might be sent home to be given to experienced farmers, who might ascertain its

quality. In this country the plant is of a very diminutive growth, which seems to be owing partly to its being sown too thin, so as to allow it to spread into many branches for the sake of the seed; and partly to the want of that moisture, which the luxuriant crops of Ireland enjoy. I have no doubt, that, were it occasionally watered, and sown thick, its crops would be highly luxuriant, and yield a flax equal to that of Egypt. The oil is used for the lamp alone. At Calcutta it has been tried by painters; but, probably owing to a difference in the process for expressing, it has been found exceedingly inferior to that brought from Europe at an enormous expense. The Indian process, in all probability, expresses a great part of the mucilaginous matter along with the oil.

The *Ricinus* in this district is raised almost entirely for the oil, (Castor oil) which is used for the lamp. In a few parts, it is cultivated in fields of a poor soil, in which it is sown with turmeric the *Phaseolus Mungo* and cotton, or with cotton the same pulse and the *Cordhorus* that is used as a green vegetable, or with ginger and cotton or with turmeric, cotton and the *Cytisus Cofan*, or with a yam (*Dioscorea Bulbul*) and cotton. In some places again it is mixed with Rape-seed. When sown in these fields the *Ricinus* is always the small green species, or the *Ricinus communis* of Willdenow. In many parts of the district the large *Ricinus*, that is the *Pandi Avannam* of Rhede, and the *Ricinus* of Rumph, is often the only shelter, or at least the most common, which the natives enjoy round their huts. Here the plant perfectly agrees with the description of Rhede and Rumph, as on account of this shade it is permitted to live for seven or eight years, and grows to be a kind of small tree, like Elder. I am now told, that the *Pat Erandi* of Bengal would live in the same manner, were it permitted; but, as every year it becomes less productive, the custom there is every year to destroy the plant, and to sow fresh seed. It is the kind with the green stem, that in this district is most common. In the parts, where the *Mitchin* dialect prevails, the *Ricinus* is called *Erangi*. In the western parts it is called *Eranda*. In this district is reared a rather larger quantity of *Sesamum* than grows towards the east. There is cultivated only one kind, which is that sown in the rainy season, and called *Krishna*

TH. Having thus detailed all the articles cultivated, I shall make some remarks, that are common to all.

In this district one of the most heavy charges, attending the cultivation of grain, is the reaping and thrashing. No man in tolerably easy circumstances performs any part of this labour, farther than to watch, in order, as much as he can, to check the pilfering of the labourers, in which, however, it is alleged, that few have great success, and indeed many of the higher castes are too proud and indolent to pay sufficient attention to their interests.

Except in a few parts towards Dinajpore the servants, who hold the plough, are not engaged for the time of harvest; but are then allowed to share in the profits of reaping. Each master endeavours as much as possible to secure its advantages to his own servants and dependents; because at other seasons he gives them inadequate wages, and without an extraordinary profit at harvest they could not subsist. In many cases, however, the proprietor is not able to confine the profits to his own dependents, and many people, especially old women, rush upon the field to assist in the labour and spoil. This is especially the case with the fields of the plants, which are reared for producing oil, and with those of pulse. The rate of hire is lower for these than for rice by in general about  $\frac{1}{2}$  part; but the opportunity for pilfering is greater, and weakly persons can go through the whole labour; as the grain is usually beaten or rubbed out from the husks on the field, and the seed alone is carried to the farmer's house.

The harvest of rice and other culmiferous grains is carried on in the same slovenly manner, that is usual in India. The reaper merely cuts off the ears and carries them home to the farmer, by which means the straw is greatly injured, and a great part of it is neglected, or left on the field to be eaten by the cattle. This part is called *Nare*; and, if wanted for thatch or fodder, other labourers must be hired to cut it, and carry it home. The small quantity of straw cut with the ears is called *Poyal*, and is the most usual, and in some places the only fodder.

The whole straw, that is reaped, and the grain are carried home on the labourers shoulders, and cattle are never employed for the purpose, a degree of stupidity, that seems

astounding. In most places the same people both reap, and thrash the grain. The rate is always fixed by a share of the produce, which varies for rice from one-fifth to one-eighth part of the whole crop; for which the people cut off the ears, and carry them to the owner's house, beat them out, and deliver the grain clean to the master. In other parts one set of people only cut and carry home the ears, and get one-ninth bundle of the ears. These allowances however are not all. In some parts every man, who cuts, is allowed to bring his wife to the field at noon, in order to take him some refreshment, and then, besides what she pilfers, she avowedly takes about 2 sers of grain, for what is called *Khari* or *Lara*. Besides the reaper, when he goes home in the evening, carries with him a small bunch of ears, which usually contains as much grain as his wife took. In other places it is only the servants of the farm, that are allowed this indulgence.

Where the same people reap and beat out the rice, they usually tread out the grain with their own feet, rubbing the ears until the whole is separated, and the miserable nature of this operation seems to be in some measure the cause of the enormous expense. At *Dhamdaha*, where the reapers do not thrash, the farmers furnish cattle for treading out the grain, and the expense is a trifle,  $\frac{1}{16}$  of the crop. The workman gets 3 sers (7½ s. w.) of rough rice a day, and in that time 2 men with the use of four oxen can tread out 10 muns or 400 sers of grain. This however is far from being clean; but in such a state it is often sold. Of 200 measures of rough rice, as taken by accident at different times from the common market, I found, that they contained more than 18½ of impurities; and, in the operation of cleaning, they lost rather more than 3 per cent. of their weight.

The expense, as I have said, attending these operations is enormous, partly from the avowed allowance and partly from frauds, at the extent of which the farmers can only conjecture, and which must differ much from the various degrees of individual care. In their conjectures different people varied very much, some saying that the reaping and thrashing costs one-fourth of the whole crop, and others alleging, that one-eighth part is sufficient. In all the estimates of produce, which I received, this expense was deducted as is usual in this district, where every means are taken to conceal the produce, owing to



the rents having often been levied according to the nature of the crop. In stating the gross produce I have not ventured to make an allowance for these frauds; but have only added to the net proceeds the avowed rate of hire.

In all the western parts of the district the rice and other grains are preserved, during the rainy season, in vessels made of unbaked clay, which have generally covers of the same material; but this, although of the utmost consequence, is too often neglected, because it is attended with some more trouble. Where there is a cover, a circular hole is made near the bottom. This can be stoped with a plug, and the grain can be taken out as wanted. These vessels are called *Kuthis*, and are very useful; for, if the cover is well fitted, the grain is not absolutely spoiled, although the hut is burned which is a very common occurrence. If there is no cover, a great part is lost, although towards the bottom some part is generally saved. The loss from this is so great, that those who are so negligent ought perhaps to be fined; were it not that this might encourage a system of interrupting domestic privacy, that would be a greater evil.

These *Kuthis* might with great advantage be introduced in Bengal, where the loss of grain by fire is enormous. They are made by the men and women at their leisure hours, and cost little or nothing. Their use is however attended with considerable inconvenience; for they occupy so much room in the wretched huts of the natives, that scarcely space enough remains for the poorer people to stretch themselves out to sleep. In the dry weather, therefore, the people prefer keeping their grain in *pits*, which occupy no room, and are entirely secure from fire, which at that season is exceedingly common. The pit is lined with straw, filled with grain, and covered with a good coat of earth. In the rainy season the soil is too damp to admit of these pits being used; but they are by far the safest and most commodious receptacles for grain. Merchants and great farmers have granaries like these in *Dumjipoor*, and are equally negligent about fire, a circumstance, that would seem to require the interposition of the police.

*Profits on this kind of cultivation.*—On this head I have little to add, or alter, from what I have said in *Dumjipoor*. The expense of harvest, as I have said, is here enormous,

and ought to reduce the profit of the farmer lower than in that district; but his ploughman's wages are lower. This lossness of reward is again made up to these men by the profits which they make in harvest, so that on the whole there seems to be little or no difference in the gains, that in the two districts attend the cultivation of grain, when it is conducted by the farmer's own stock. Those, however, who employ men to cultivate for a share, usually make less than in Dinajpoor, because they are at the expense of reaping their half of the crop, which deducts at least one-seventh part from their gross proceeds. Careful men, even allowing them neither to keep stock, nor to labour, have as a profit the difference between the rent and six-fourteenths of the value of the crop. This profit is so great, that many subsist by its means alone; and even on very inconsiderable portions of land, such as 30 or 40 acres, find a means of subsistence without either manual labour, or stock.

*Plants cultivated as Vegetables for the Table.*—In the Appendix it will be seen, that I have estimated the land in kitchen gardens at 85,000 bigahs, and that about 6800 bigahs in the fields are cultivated with vegetables for the table. This is not however the whole. Several plants belonging to this class, which are cultivated on a larger scale, or that are reared along with articles belonging to other classes, have been referred to separate heads, which I have done, wherever I have been able to procure an estimate of the quantity or particular value of the produce. The articles, to which I allude as vegetables cultivated in the fields, are generally in very small plots, in which a vast variety of things are intermixed; but the most important are the *Baygon*, capsicum, sweet-potatoe, mallow, and cucurbitaceous fruits. The supply is therefore more copious than in Ronggeepoor, and many people make gardening a profession. It must, however, be observed, that in both districts, as well as in Dinajpoor, but more especially here, a very great proportion of the vegetables are reared on the roofs of the huts or on little arbours, that are contiguous; and that this proportion has not been brought to account.

The profession of a gardener, both among the Hindus and Muslims of this country, is considered as very discreditable, and the people, who practice the art, are therefore so stupid

and fearful, that I could procure from them no sort of account of either their management or the produce of their gardens, on which the smallest reliance could be placed. Each family has a garden, which contains from about one-third to one-sixth of an English acre, but they do not live by the produce of this alone. They buy by wholesale the vegetables, which the farmers rear, and retail these at the markets, and they occasionally plough or assist in the other labours of husbandry. They water their gardens from small wells, and pay a heavier rent than many of those who cultivate grain; but not more so than what is paid by many of the low tribes.

*Plants used as warm seasoning.*—Ginger is every where raised in a quantity sufficient for the consumption of the country, which is not very considerable. This is commonly raised in gardens. That which is reared for exportation is chiefly cultivated on poor lands, as I have mentioned in my account of Dinajpore and Rongpoor. In such situations it is mixed with a great many other articles. I have not yet seen the flower of the ginger, that is cultivated here in the fields; and shall not venture to give an opinion on its botanical name; but like that found at Goyalpara its leaves are hairy. It would therefore seem to be different from the plant, which Dr. Roxburgh has seen (*As. Res.* XI. p. 28), as he quotes as synonymous the *Jacchi* of Rhede, and the *Zinziber majus* of Rumph, both of which plants have smooth leaves.

Turmeric also is reared in the gardens of every part of the district for the consumption of the country, which is very great. Some is also exported, and this is reared on fields of a poor soil, intermixed with a great variety of other articles, as will be seen in the tables of produce.

Capsicum is not so much used here as towards the east; but still great quantities are reared. Two kinds of onion are cultivated here: one called simply *Peyaj*, the other called *Behariya*, as having come from Behar. These I suppose are the same with the Choti and Baro of Rongpoor; but this I have had no opportunity of ascertaining. The *Peyaj* is sometimes called *Fun Peyaj*, and is raised from seeds. The *Behariya* is also called *Doragga*, is propagated by separating the roots into different portions; for each root produces many bulbs, and each bulb like garlic is composed of several

subdivisions, each capable of yielding a plant. The *Pen Peyaj* grows in the same manner. Garlic *Ramu* is not so much used here as in Ronggopoor. It is the same with the garlic of Europe. *Mechi* or *knagreek* is not more used than in Ronggopoor. I have only seen four carminative seeds that are used here, and they are less employed than in the east.

*Plants cultivated for what the Natives call Tarkari.*—The *Baygan* is the most common plant of this kind, and is found of three species or varieties. The first and most common has no prickles on its leaves or flower, and the fruit is of an oval shape. At Bholahat this was called *Kala Baygan*; but it must be observed, that even of the most common plants the native nomenclature is extremely confused. At Bholahat also they had another *Baygan*, which had prickles on the leaves and flower, and its fruit was round like a large apple, and was called *Ram Baygan*. In Dinajpore this name was given to a plant growing wild, which I take to be the *Solanum Xylocarpum*; but the *Ram Baygan* of Bholahat is cultivated, and is the *Solanum inaequalis* of Willdenow. In the western parts this prickly kind grows much larger, and is called *Golka*.

The third kind, on account of producing fruit at all seasons, is called the *Bera Masia Baygan*. It is prickly all over, and has a cylindrical fruit. It is not common, I indeed observed it only in the division of Bahadurganj, and it seems to have escaped the notice of the two great Dutch botanists of India. In the western parts I am told, that they have a cylindrical kind, but it has few prickles, and is called *Chengaya*.

The European potatoe near Purnahya, and also near Nathpore has, by the exertions of Mr. Smith, come into very general use, not as common food, but as a *Tarkari*. In other parts it is totally neglected. The *Convolvulus Batatas* is much cultivated. In most parts of this district the *Arum* or *Caladium* are much neglected; in others they are very much cultivated. At the capital, and all towards the north of it, a small kind is in very common use, and I observed many fields planted with it alone.

West from the Kosi the gardeners rear much of a kind called *Arbi*, which some allege to be the same with the above; but owing to measure it grows more luxuriantly. Without

seeing both in flower, which I have not done, it would be impossible to say whether or not they are of the same species. Their appearance, however, is different, and they require a different treatment. The roots of the *Arbi*, when ripe, weigh from  $\frac{1}{2}$  to 1 lb., and many adhere to one cluster of stems, which proceed from a common origin. In the beginning of spring a cutting of a root, containing a young shoot, is planted. In the rainy season many thick fibres grow from the bottom of the shoot, which is elongated into stems bearing leaves. From among these proceed several new shoots, each producing a cluster of these stems, contiguous and adhering to the first. Towards the end of the rainy season, many roundish bulbs form under ground adhering to this collection of clusters of stems, and are in full maturity from the middle of December to the middle of January, when they are taken up, and kept in a pot for use. They do not preserve longer than a month, as when they begin to shoot the bulb withers. Not only the bulbs, but the stems which support the leaves (*petich*), and the young leaves when about to shoot, and while still rolled up, are eaten.

In the same parts the people raise an *Arum*, called *Araya* or *Moranggi Kachu*, which has a round root weighing 8 to 10 lbs. The people have never observed the flower. It is ripe in October and November, when the stems die, and the roots are dug up as wanted for three or four months. The roots are cut for seed, and in May and June are planted out in considerable fields, about a cubit distant from each other. If they get manure, a bigah of six cubits a *Katha* will produce 30 *mans*, which sell at about 6 *anas* for the *man* (82½ a. w. the aer). If the manure is neglected, as is usually the case, the produce is a third less. At this rate a Calcutta bigah or one-third of an acre, if manured, would give 13½ *mans*, worth very nearly five rupees. The weight will be about 13½ Calcutta *mans*, or 1181 lbs. The soil suited for this root is poor sandy land, which is very low reated; but the cultivation is rather troublesome, as it is mostly done with the hoe. The root is often used as a *Torkari*; but many breakfast entirely on it boiled, sometimes adding a little salt or oil, and often without any seasoning. The younger leaves and stems (*petich*) are also used as green vegetables (*Sak Torkari*). From its appearance it comes nearest the *Caladium*

antioxidant of Rumph than any other species that I have observed; but, if it is of the same species, it does not grow nearly so luxuriantly as that plant does at Geygipara.

Yams or *Discoreas*, called *Alu* by the natives are here very much used, not only as Tarkari; but many people make an entire meal on these roots, as is done on potatoes by some nations of Europe. They are boiled and eaten with a little salt or oil, if the people like these seasonings. It is very possible, that several species may have escaped my notice, and that those, which I have seen, may be called by very different names in different parts; for except in such great articles as wheat and barley, the native nomenclature of the productions of nature, even of those in very common use, is extremely confused.

The most common, and that which is cultivated on the greatest scale, is the *Buthai*. This approaches very near to the *Discorea esculenta* of the Encyclopedie, or to the *Candium* of Rumph, which in the account of Ronggoopor has been mentioned under the name of *Kangta alu*; but this wants the thorny branches, by which the root of that kind is defended. Cuttings are planted in large fields of a sandy soil between the middle of April and the middle of June, sometimes by itself, sometimes mixed with the *Cyrtus Cyjus*, to which are sometimes added cotton, sometimes the *Cerealia* that is used for greens, or the *Hibiscus* which is used for making ropes. The plant is allowed to lie on the ground, although, were it supported, it would climb like the others of the same tribe. The roots are oval, and about the size of a potatoe, a great many being suspended from the bottom of one stem. The inside is of a pale yellow colour. The produce is said to be very great.

The other yams are cultivated in gardens alone, on a small scale, and their stems are allowed to climb upon the trees or on posts.

Very nearly related to the above is a yam, here called *Man Alu*. The root of this is surrounded by many prickly branches, like the *Kangta alu* of Ronggoopor; but it differs in a few particulars from that plant, and it has no resemblance to the *Man Alu* of Geygipara or the *Udon palmatum* of Rumph. It is confined to the eastern parts. In this district the *Man Alu* of Geygipara is called *Rotaya*, and is

distinguished from that which follows, by having 6 or 8 longitudinal membranes running along its stem. The root within is a pale yellowish or red.

The best and most common garden yam in this district is the Khamba ain, which is the *Dioscorea alata* of modern botanists. This has a green stem with four longitudinal membranous wings, and, is the *altum vulgare album* of Rumph, but his red variety, or the Katajil Kalengu of Rhoebe has been introduced from the West of India, and is the finest yam, that I have ever tasted. The root is perfectly white, and free from strings, and I think is far superior to such potatoes as grow in India. It differs as a botanical species very little from the Devipat of Ronggoopoor, but has no prickles.

There is another yam called Karchuki, which is occasionally planted in the western parts of the district. The bulbs, which grow on the stem above ground, are alone eaten. These do not exceed  $\frac{1}{2}$  lb. in weight, and are usually smaller, from 1 ounce upwards. When the stems fall on the ground, so that these bulbs receive nourishment from thence, they grow larger, but acquire a bad taste, and are unfit for use. A bulb is put in the ground about the 1st of March. The plant rises about the 1st of June, and is allowed to spread over huts, hedges or trees. The bulbs are ripe for eating from the middle of September to the middle of November and then, if not collected for use drop to the ground, where they take root. The bulbs do not keep, and must be used as they ripen. The common Radish is very plentiful in the eastern parts of the district; but in the western is less used. There are two kinds, one white, and one red, which is most common. Both have long roots, and only differ in colour. In the dialect of Mithila, they are called Muri. The red kind is called Makar from the season in which it ripens, and Dhougri from the hardness which it acquires when it is old. The white is called Newari, probably from having been introduced from Nepal, which is inhabited by Newars. This kind is a month later. Carrots are only used by people to eat raw, or as a medicine for cattle, that are valuable. Those who have large herds, on this account, cultivate this valuable root in considerable plots.

Flourishes in many places of the district, especially near the

Kod and Ganges, are exceedingly scarce, and almost everywhere are extremely bad, and fit only for being used as *Tarkari*. This I am told proceeds entirely from want of care. Mr. Smith brought some of the fine kinds from Calcutta, and planted them near Goodwara, where they succeeded very well, and the fruit was much admired by the neighbours; but no one has thought of propagating the kind, although it may be said to require almost no trouble.

In the western parts no one uses the stems for eating. The leaves of all kinds are used as platters; but the supply is very scanty. All the kinds are used in cookery, and all are occasionally allowed to ripen, and are eaten as fruit. The kind of which the stems in Dinajpore are eaten, and the leaves reserved for platters, is in Mithila called *Athiya*, and is used in the same manner as the others.

The *Jhingra* of Rongypore is known by the same name in the eastern part of this district; but in the western it is called *Jhingni*, and in the rainy season is one of the most common vegetables. In this district is also another species of *Luffa*, of which I find no account in the botanical works, that I possess. It is called *Satpatiya Jhingni*, and may be readily distinguished from the former in having its fruit disposed in clusters, (*sacrasae*); instead of there being only one fruit to each leaf. It grows at the same season with the common *Jhingni*. It is usually reared on the roofs of the huts, or on the dry hedges by which these are surrounded; while the common *Jhingni* is most usually sown in the fields. Still more related to the *Dhandhal* is another species of *Luffa*, which is common in all parts of this district, and is called in various parts *Ohl Tara*, *Ohlra*, and *Ohlura*. A few seeds are dropped, in the beginning of the rainy season, near the hut, and the plant is allowed to climb on the roof, or along the fence. The fruit is fit for use in the beginning of the cold season, while it is green.

*Plants cultivated as Greens.*—These plants, which in the district of Bengal are called *Sak*, in that of Mithila are known by the name *Bhaji*, or plants fit for being fried. They are much more used than in Dinajpore and Rongypore. Among these I shall first take notice of the species of *Amaranthus*, the leaves of which are used as a green, and the stems as *Tarkari*, and begin with the *Bilwa indicum* siliqua of Rumph.



which Willdenow says is his *Amaranthus polygamus*. There are in this district three varieties, which have obtained different names, and by the natives are considered as distinct species, although I cannot discover any mark, by which a botanist would allow, that they can be distinguished. They all are in season at the same times and possess the same qualities; so that distinguishing them, were it even possible by any clearly marked characters, would be of little utility. I suspect, however, that among them may be found the different species of *Amaranthus* called *polygamus*, *Gongeticus* and *oleraceus* by Willdenow, as I cannot, with any certainty, refer them more to the descriptions of one than to those of the others.

In the south-east corner of the district I found a kind resembling the above, but abundantly distinguished by wanting the bristly ends, that the flowers of the others have. It is perhaps the *Amaranthus oleraceus* of the Encyclopedia. In Gaur it is called Rurhi Ponka.

One of the most common greens of this country is the Gendhari of the Mithila dialect called Notiya or Khuriya in Dinajpore, and in the adjacent parts of this district. It is almost every where cultivated, although in many parts it grows wild. Although this is the *Blitum terreste* of Rumph, which by modern botanists is called the *Amaranthus tristis*, I can find nothing in the plant, by which it can be distinguished from their descriptions of the common European plant, that they call *Amaranthus Blitum*. It differs from the above mentioned kinds in lying flat on the ground, while they grow erect. In some places different names are given, according as the stems are red or green, but these differences seem to be owing to mere accidental circumstances.

The Konk Notiya of Ronggopore is in some places known by the same name (Kankaniya) in others it is called Lal Suk and Kankahuriya. In the dialect of Mithila its proper name would appear to be Rota. In the cold season this vegetable is a great deal used, especially towards the western parts of the district. In the central and northern parts of the district, a great many new *Chenopodiaceae*, of which they reckon many different kinds, but they were so confused in their nomenclature, that I can say nothing positive on the subject. The only one which I can refer with

tolerable certainty to the descriptions of European botanists is the *C. Setys*, which was called *Jnali Dulali*, and has leaves divided into many narrow lobes.

The others have entire leaves. The wild kinds are here called simply *Bathaya*, and are low crooked plants, whereas the cultivated kinds are tall and straight, and their foliage being thick and long is very ornamental. Both wild and cultivated kinds differ in colour, some having green stems and leaves, while others have these parts beautifully stained with red. I perceive no other differences, on which any dependence can be placed, and in the eyes of a botanist these are of very little or no importance.

A good deal of spinach is used in the eastern part of this district, and the European kind is beginning to spread about the capital. In the western parts spinach is not known. The seed is always made to sprout by steeping it in water before it is sown. The Mallow or *Lapha* (*Melva verticillata*) is much used in the cold season, and entire fields are covered with it. The *Trigonotis corniculata* is a little used about the capital, where it is called *Piring*. The *Fenugreek* is more used, especially with fish.

In some parts of the district I am assured, the *Corchorus*, which is used for cordage, is the species called by botanists *Ollierius*, while that used as a green is the *Capasleris*, just the reverse of what is the case in some other places; but whether or not this is universally the case, I cannot say; not having been prepared for such a difference in the application of two very distinct plants to use, I have not everywhere been able to ascertain the point. The *Corchorus*, that is used for the pot, is however everywhere of a distinct species from that used for ropes, and in the dialect of Mithila is called simply *Pataya*, while the other species is called *San Pataya*, and near the Ganges Maghul or *San*. In Rangoonpoor both the *Capasleris* and *Ollierius* were used for making ropes and paper, and the latter was reckoned to be the best material; while another species which I have seen no where else, was reserved for the pot. This kind of pot-herb is much used. The *Senecio* *Acetosa* is very little used. In the dialect of Mithila it is called *Pava*.

The *Phloxis biflora*, or perhaps *decandata*, which in Rangoonpoor is called *Munghalish*, in Chao is called *Ratan*,

and three a little is cultivated. The *Carthamus* or *Kuon* is a very common green and is sown in fields to a considerable extent. It gives the flowers as a dye, the leaves as a pot-herb, and the seed for oil, without its growth being in any manner affected; so that it is a valuable plant.

At Putaiya, I found a species of *Brassica* called *Karim*, which is cultivated as a pot-herb, but seems little to deserve notice. I have not been able to trace it in such botanical works as I possess. The natives here reject our cabbage, and indeed almost all our vegetables, whether from notions of religion, or from a difference of taste, I cannot say, a satisfactory answer on such points being seldom procurable.

*Plants for acid seasoning*.—Are not much used in this district. The most common by far is the mango and near Gour the tamarind.\* In every part a little of the sorrel (*Rumex*), called by the natives *Chuka*, is cultivated; and is the only herb of an acid kind that can be said to belong to this class. The *Hibiscus cannabinus* is indeed in universal use, but it is reared chiefly on account of the ropes, which are made from its bark, as will be afterwards mentioned.

In the western parts of the district they reckon two species of lime, the *Jamir* and *Kagji*. The *Jamir* is the *Citrus*, which in Ronggopoor is called *Gongra*. This seems to be represented by Rumph in the 2nd figure 35th plate, 2nd volume of the *Flora Amboinensis*; but cannot be reconciled with the description which refers to that engraving. In this valuable work, it must be observed, that owing to the carelessness of Burman the editor, such transpositions are common.

In the south-east part of the district I found a lime called the *Karuna*, which is probably different from that so named in Ronggopoor, because its fruit is strongly though agreeably acid, and highly odorous. It is oval, ends in a point like a nipple, is smooth, juicy, and about four inches in the length of its longer diameter, and is one of the finest kinds that I knew, but seems very rare.

The *Christa Carandus* is here sometimes but rarely used, as an acid seasoning in cookery, and is to be found in some native gardens. The *Eurypyne* in this district seem to have paid less attention to gardening than in Ronggopoor, and

\* A small species of *Sida* preserved in tamarinds is agreeable food. Bo.

their fruit and vegetables are, in general, very inferior. The only thing among them which I saw, that could deserve the name of a garden, was that belonging to the Commercial Resident at English Bazar. About Gaur, indeed the soil and climate are probably favourable; but in the other parts, I suspect, these are little adapted to at least the Chinese fruits. At Nathpore in the year 1810, the peach, Looshee, and Loonquat entirely failed, and the Wampee did not ripen until very late. There were some bad apples, but no plums nor pears. The Avocado pear has not, so far as I observed, been introduced. It is probable, that owing to the dryness of the climate the vine would thrive, but this has not been attempted. Peas, cabbage and other common vegetables succeed well enough; but the artichoke, which thrives so well at Patna, and which would probably answer in the north-western parts of the district, has been neglected. Mr. Smith has introduced the Jerusalem artichoke at Nathpore, where it grows most luxuriantly. The natives seem to look at it with total indifference, although I should have imagined that it would have suited their taste remarkably, being well fitted for curries; but they have an aversion to taste anything that was not known to their fathers.

The fruit of the natives is altogether execrable, except just in the south-east corner, where there are fine mangoes. In many parts there is scarcely even a pine-apple, which here requires less trouble than a cabbage does in Europe; yet this and the mango are the only fruits which the natives possess, that Europeans would consider as entitled to the name, the plantains are very bad. The Guyava is not common, and very inferior. The Papaya is common, and is called *Papia*.

The *Eugenia Jambes* is pretty common. The *Citrus Decussata* is just beginning to be introduced, and so little pains is bestowed on it, that it is scarcely eatable. The mulberry, as a fruit, is deservedly neglected, being of a very poor quality. The pomegranate is very common and very bad. Some natives have the peach in their gardens, but the fruit is wretched.

The *Annona reticulata* in all situations is totally abandoned. The *Annona squamosa* is here very bad. At Bhoelat some of the natives had trees of the *Eugenia Melaccensis*. The musk melon is totally unknown; but they have two kinds of

the common melon *Cucumis Melo* L.) both very insipid, although they have a fine scent. The one on the outside is finely variegated with green and yellow. The other, which is straw-coloured without variegation, is called the honey melon. They are both ripe in the rainy season. On the sides of the Ganges water melons are much cultivated, but in other parts they are very scarce. There are three kinds of the *Cucumis sativus*, the Bhadal and Valsakhi Khirsa, and the Songyan.

Flower gardens are almost entirely neglected. Those who sell garlands pick the flowers from a few bushes or trees, that grow half wild about the villages. In the whole district I observed just four gardens belonging to natives, that could be considered as intended for ornament, and these were of no great size, and far from neat. The largest and neatest is at Nashpoor, and belongs to a Hindu merchant. Next to that is the one at Bahadurgunj, belonging to the Munsuf, a Brahman. At Arariya are two. A few plants are cultivated as medicines, or sometimes as perfumes. The Kalajiri or *Nigella arvensis* is reared in the fields, as will be seen by the tables of produce.

The Kaahni is a species of *Chicorium*, the seed of which is much used in medicine. I have seen it in Nepal, and it is sown in this district, in quantities sufficient for the demand. The seed has little or no taste nor smell, and probably little efficacy; but it is used in hemorrhoids. One sicca weight washed, rubbed in a mortar into a paste, and mixed with a little sugar and water, is a dose given internally. The common cross is used only as medicine.

The Isahgol is probably the *Plantago Asiatica* of European botanists. Like the *Frydium*, a plant of the same family, its seeds, when thrown into water, become mucilaginous like sage, and afford a fine nourishment for those who have febrile complaints. In this country they are also used as an external application in hemorrhoids.

In this district two species of *Oryzium* are reared in gardens, and possess seeds with nearly similar qualities. The history of the Indian *Oryzium* given by the systematic botanists of Europe is attended with considerable difficulty, so that I cannot refer these plants, with much certainty to the systematic names; but, so far as I can judge, the finest plant

by far of the tribe, which here is called *Ban Talai*, is the *Ocimum gratissimum* of the Encyclopædie: it is no doubt the *Ocimum citreantum* of Rumph (vol. 3, plate 53, fig. 1.) and is probably the *Kutis Tirtava* of the *Hortus Malabaricus* (vol. 10, plate 86), although the anthers of that plant are white, and those of our plant are yellow; but in every other point, except this trifle, the description given in that work is applicable to our plant. Both the Hindi and Malabar names signify the wild *Ocimum* or Basil; but the plant is usually cultivated near the houses.

The other species, I think, agrees with the description given in the Encyclopædie of the *Ocimum hirtutum*. In Bengal it is called *Baboyi Talai*, and in the dialect of Mithila the plant is called *Najba*. It seems to me to be *Ocimum indicum album* of Rumph (vol. 3, p. 363), and the *Soladi Tirtava* of the *Hortus Malabaricus* (vol. 10, plate 87). In Malabar the Hindus consider this plant as sacred to Vishnu; but that is not the case in Bengal, where the Muhammedans have selected it as an emblem of their faith. The seeds of both plants seem to possess nearly the same qualities, are considered by the natives as cooling, are called by the same name *Tobhmaringya*, and certainly, like sago, are a fine nourishment for weak stomachs in febrile disorders.

Near the huts I did not observe the *Acorus corrus*, but in many places they rear other plants, which are often sold. The *Afibicus Aibococulus* or *Kasturi* is reared in some places, for its seeds, that have a smell like musk, which is called by the same name. The natives dry the seed over the fire, grind it with a little water, and rub the paste on the skin and among the hair, in order to give them a perfume. It would not surer with our European ladies, who imagine that their colour adds to their beauty, but the Indian girls do not think that they suffer a loss by a trifling change of hue.

Many people rear near their houses a plant called *Banda*, although it is also found wild; but it requires little or no trouble, and it is convenient to have it at hand. The root is always used fresh, when it is almost as yellow as turmeric, and has little smell. Its taste is a mixture of bitter and sweet, with little or no pungency. It is rubbed between two stones, and the paste is applied to any part that is in pain, when the cause of the disease is supposed to arise from cold,

or is accompanied by swelling. It is also roasted, and given internally to people, whose bellies are supposed to be swelled from heat.

The name Benda is said merely to signify, that the plant is not ginger, but implies, that, although not the true ginger, it has a very strong affinity to that plant, which is in some measure true. It is the *Zinziber Zerumbet* of Dr. Roxburgh, mentioned in his valuable paper in the 11th volume of the Asiatic Researches. Notwithstanding his authority is general, is uncommonly good, I think that this is the *Lamprojum minus* of Rumph (vol. 3, p. 148). His *Lamprojum* is, I have no doubt, the *Zinziber Cassumunar* of Dr. Roxburgh, for he says, that the root has a strong aromatic smell, which is the same with the Cassumunar, but by no means with the Benda. The name Zerumbet, given to this plant by Linnaeus and others, had probably be better changed, if I am right in supposing, that it has arisen from a wrong quotation of Rumph. Nor should it follow the synonymus of Rumph to be given to the Cassumunar. Rumph nowhere says that his *Lamprojum* is the *Zerumbet*; he allows, indeed, that it may be called a wild species of that root, or rather of *Zedoary*; but he appropriates another chapter for the description of the true Zerumbet (vol. 3, p. 163). Particular attention ought to be paid in quoting Rumph; as he is the author, who gives by far the best account of the uses and qualities of Indian plants.

In the same manner is raised a plant called Kachur, which is evidently the same name with Cachur, said to be the Hindi appellation of the *Curcuma Zerumbet* of Dr. Roxburgh; but the Kachur of this district has not the stain on the leaves, by which Dr. Roxburgh distinguishes his species. I have not seen the Sower, and therefore shall not pretend to say whether it is the *Zirumbet* of Rumph; but like that its leaves are supported by long stems (petiole). Its root, when fresh, is pale yellow deepest in the centre, and has a strong smell, which the natives consider as agreeable; but I cannot say that it strikes me so much, although it is not at all offensive. Its taste has a strong warmth like ginger. It is cut in thin slices and dried, and is then rubbed with water to a paste, which is applied to the skin as a perfume. The dry root re-

tain its smell and colour, but loses a considerable part of its pungency. In the western parts it is reared almost in every garden, and is sold by the druggists at almost every market. The powdered root is also given internally as a carminative.

Another kind of turmeric, called *Kari Haldi*, is reared in the same manner. The root is cut in pieces and dried, and the powder is given with warm water in case of constipation, which it is said to remove. About two or three drams form a dose. The dried root has a warm bitterish, but not disagreeable taste, and its smell, in my opinion, is more agreeable than that which the natives use for a perfume. Its colour is not black, as from its name one might expect, when dry it is pale, approaching to white, but when fresh it is a pale yellow, rather darker, however, than that of the former, and it has then less smell. The name, *Kari*, seems to be owing to the stains on the leaves, which mark this clearly as the *Curcuma Zorumbet* of Dr. Roxburgh. The name *Kachur* or *Cachura* seems, therefore, even in the Hindi dialect to be given to two distinct species described by this able botanist; and concerning these there are considerable difficulties. This plant with the stained leaves, from that circumstance, is evidently the *Kua* of Rheede, who particularly mentions it; and the *Kua* of Rheede is no doubt the *Amomum Zedoaria* of Willdenow, who quotes the figure of Rheede as being a good representation of the plant, which he means; yet Dr. Roxburgh considers his *Zorumbet* as different from the *Zedoaria* of Willdenow, although he admits that the root of the latter is the *Zedoary* of the shops. I cannot either agree with Dr. Roxburgh in supposing that the *Kua* of Rheede, and the *Zirumbet* of Rumph are the same. One has flowers, proceeding from among the centre of the leaves, and may be the *Kachur* of this district; the flowers and leaves of the other grow quite separate, and opening at different seasons. It is true, that a native of Malabar called the plant of Rumph *Kua*; but whoever trusts to the confused nomenclature of such people will be miserably deceived. Rumph, in describing the *Zirumbet* says, that he has never seen the plant which produces the genuine *Zedoary*.

*Plants reared for making Thread or Rapet.*—The Car-



cherus is by far the most common. It is probable, that as in Ronggeepoor, both the *repens* and *officinalis* are cultivated for the fibres, but it was the *officinalis* alone that I saw cultivated for this purpose. This plant and its fibres, in the district of Mithila, is most usually called *San*, to which particular attention ought to be paid, as this is the name, which in Bengal is given to the *Crotalaria juncea*, that here is called *Gor San*. The *Corchorus*, however, in various parts of this district is also known by the names *Pata*, *Patus*, *San*, and *Meghal*.

Next in the extent which it occupies is the *Hibiscus cannabinus*, from the bark of which, in the southern parts of the district, the common cordage of the country is almost entirely made. In these parts it is said to be sown in fields, which produce nothing else; a practice that I have observed nowhere else in India; and in the northern parts I know that it is always intermixed with other things; especially a few seeds of it are dropt among turmeric and ginger; but in such small quantities as to deserve no notice, and it is chiefly used there as an acid seasoning, as I have before said. In the tables I omit altogether this, and consider only what is reared for cordage. It seems to me a very coarse material, far inferior to the *Corchorus*, but it sells for about the same price, and its produce is not greater, nor have I had any opportunity of trying any experiments on their respective qualities. In most parts of the district it is called *Ambiya Pata*, on account of the solidity of its leaves; but in others it is called *Chandana*.

In most parts of the district no more *Crotalaria juncea* is raised than serves the fishermen to construct their nets; but the commercial resident at Maldeh has at Jagannathpoor a subordinate factory for procuring this material. The neighbouring country on the Mahanada and Nagar seems to be well fitted for the purpose, as much of the soil is rich, and as at all seasons the rivers facilitate the conveyance of the chief factory.

Cotton in this district is but a trifling article. There are several kinds, mentioned namely, *Kutti*, *Phaguni Baa*, *Bhadai*, *Tikki*, *Bera*, and *Bhujara*, but I suspect, that one kind is often called by several names, and that in different

places the same name is given to different kinds. The only kind that I saw growing was by the people called Bhoga or false cotton, and it is not mentioned as being cultivated for its wool.

The Kukti is the most remarkable, its wool having the colour of nankeen cloth, and it seems in fact to be the same material with what the Chinese use in that manufacture; for the greater part of what is used in this district is brought from the hills subject to Nepal. I have not seen the plant growing, and cannot therefore speak of its botanical appellation. I am told, that what is called Bhadai, at least in some places, is of the same kind, that is, it has wool of the same colour; but it ripens at a different season. Some people allege, that the Phuguni has also a red wool; but that the season, at which it ripens, is different. It would seem to be an object worth the attention of government to send annually a bale of this red cotton to Europe, until it was ascertained whether or not it would answer as a material for our own manufacturers. Should this be found to be the case, any quantity might, in the course of a few years be procured by making advances, and without these it would be difficult even to procure one bale. The greatest quantity now reared in the district is immediately south from Parsaiya, and it might be procured there by the agent of the commercial resident, who superintends the manufacture of salt petre. From the season, in which it is sown and reaped, I presume that the Tibbī is the same with what grows in Dinajpoor and Rongpoor in the rainy season, and which appears to me to be the *Gossypium Javanicum* of Rumph, vol. 6. p. 34.

The Bhugaru grows in the dry season, and its wool is of a good quality. It is probably of the same kind with the fine cotton that is raised in Serhar Gheraghat, being cultivated nearly at the same time, and in the same manner. The cotton called Bars is the finest kind raised in this district. At present its cultivation is confined almost entirely to the vicinity of Gaur; but in the north-west of the district there is much land, that would appear to be fit for its production. This is a valuable plant, requiring little trouble in cultivation, for watering is unnecessary, one sowing lasts two years, and with only one hoeing on the second year, gives two crops. In

order to give an idea of the manner, in which the people here work out their accounts of the expenses of cultivation, I shall detail what was stated to me on this subject.

To 20 ploughings (in reality 8 or 10) 2 rs. 8 annas. To sowing (really 1 anna, or 1 anna for a day) 1 r. To hoeing to cover the seed, 8 annas. To weed (it could not be said) 2 annas. To a hoeing in the second year, 10 annas. To two years' rent, 1 r. 4 annas. To gathering six-sixteenths of the crop, 4 rs. 8 annas. Total 10 rs. 8 annas. Produce, 4 muns, at 2 rs., 12 rs. Net profit 1 r. 8 annas.

The real price is 4 rs. a muna, and the gathering at six-sixteenths of the crop would be 6 rs., making the total expenses 12 rs., and the net profit 4 rs. The actual expenses, so far as I can learn, may be about 8 rs. It may seem extraordinary that this cotton should sell only at 4 rs. a muna (40 sers of 75 s. w.) even by retail, for almost the whole is sold by the farmers in that manner; while at the places of Ronggopoor, where the coarse cotton of the Gero hills is spun, this money would only purchase 23 sers of the same weight; yet there is no reason to suppose that I have been deceived in this point; many indeed alleged, that the price of the cotton of this district is not so high as I have stated. This being mentioned to the people, who on such occasions are always provided with an answer, they said that the cotton of this district contained so much seed, that it yielded no thread; yet on inquiry at the spinners of the two places, I found that directly the contrary is the case. I found at Borovar in Ronggopoor, that 164 pounds of Gero cotton gave only 20 pounds of thread, while at Bholahat in Paraniya 100 pounds of cotton gives 35 pounds of thread. In all these calculations, however, we can place no great reliance. The operations are performed with such different degrees of care, and the people are so totally ignorant of accounts, that it would be rash to rely upon results drawn from their reports.

*Plants cultivated on account of their Saccharine juice:—* Exclusive of the palm, mentioned among the plantations, the only plant of this description is the sugar-cane. The cultivation of this valuable article is chiefly confined to the banks of the Kamhry and their vicinity, where it is carried to a great extent, but is performed in a most careless and unskillful manner, so that the produce is truly wretched. A want of attention to manure and to weeding are the grand features of neglect, although a good deal of injury arises from a want

of proper selection in the kind. A very little of a most wretched kind called Nargori, from its resemblance to a common reed, is used, and gives almost no juice. The greatest quantity is of the very poor kind called Khagri, from its resemblance to a large reed of that name. It does not grow thicker than the finger, and in my account of Dinajpoor has been already mentioned. A larger kind is called Bangra from its being thick like a bamboo, but the magnitude of this is only thought great, from its being compared with the others. It differs from the Kajali of Dinajpoor in its stems being entirely yellow. Towards the frontier a very little of this Kajali also is raised. In the whole district I did not see a field of good growth. This could not be attributed to the soil, which in that vicinity is remarkably rich; but is entirely owing to the want of care, which is so great, that I scarcely saw one field, of which the cattle had not been allowed to eat a considerable portion.

Little or none of the extract, that is prepared in this district, is made into sugar, the few manufacturers that are, being chiefly supplied from Dinajpoor. The quantity reared is not quite adequate to the consumption, and some is imported; but the difference is not considerable, as some is again exported. The farmers reduce the produce still lower, than I have stated, but I do not think, that dependence can be placed on what they said; and they reduced it by deducting all the expense of labour, that is paid in kind, which is a considerable proportion. The amount of the produce stated in the tables is supposed to be the whole extract procured from the canes growing in the district. About equal quantities of the pat and cake extracts are prepared.

It must be observed, that the whole produce stated here would not pay for the expense, which in Ghazghat is bestowed on the cultivation; but the expense here is a trifle, and the farmer has a considerable profit. The reason of so little trouble being bestowed, probably is, that little or no additional rent either direct or indirect is laid on the land producing sugar. In my account of Rangpoor I have stated, that in the parts of the same estate, which belonged to the Borthankuthi family, and were low rented, no one would take the trouble to cultivate sugar-cane, while on the shore, that belonged to Dinajpoor and paid a high rent, this

valuable plant was cultivated with the utmost care. The low rent of most parts of this district, and the total disregard paid to the quality of the soil in the rate of assessment seem to have prevented the people from any attention to rich crops, and where the sugar-cane has been introduced, it receives very little care or expenditure, and its returns are scanty in proportion. In some places they do not bestow even the smallest quantity of manure.

*Plants used for chewing and smoking*.—Tobacco, as usual, is by far the most important, and about a half of the whole is reared in the vicinity of the capital. All the parts to the North and East of that town are equally favourable, and why it has been there neglected, I cannot say. The supply is however rather more than sufficient for the consumption. It is of a quality inferior to that reared near Ronggopoor. There are said to be three kinds named Mandhata, Arona, and Ghangira. The first is thought to be the best and largest leaf: the last is very small, and has more powerful narcotic effects.

Betle leaf is the next most important article, although much less in use than even in Dinajpore. It is raised exactly in the same manner as in that district. Hemp (*Cannabis sativa*) is raised in the rich clay land of Goodwara. The quantity of land employed is very trifling, being stated at 25 Calcutta bigahs. The produce is stated much higher than I allowed in Dinajpore, and I believe accurately, for the produce stated there appeared so extravagant, that I was unwilling to allow it. The average produce stated here, reducing weights and measures to the Calcutta scale, was 6 muns a bigah, double of what I allowed in Dinajpore, but not more in probability, than what actually grows. The small extent of ground adequate to supply the whole market with this drug, and the consequent ease, with which the cultivation could be superintended, is an additional reason for adopting the plan I have proposed for raising a tax on this substance. Even now however there is great reason to suspect, that much is privately reared in hidden corners: as is also the case with the poppy, none of which is avowed. The quantity of this however is so small, that I have not entered it in the tables, although some perhaps is raised in almost every village, at least in the western parts of this district. Ca-

techa, Ajoyan, Mouri, and Dhaniya are also chewed, and are the produce of the country, but I have already mentioned them. Among the plantations are a few Betle-nut trees; but so insignificant, that their produce need not be taken into the account.

*Plants used for dying.*—On this subject in particular I am very much indebted to Mr. Ellerton for the communications, with which that gentleman has favoured me; and wherever there are a soil and situation similar to those in his vicinity, I can advance with a great certainty of my account being tolerably accurate.

The factories under the management of this gentleman are all in the south-east part of the district, including the divisions of Bholahat, Sibgunj, Kallyachak, Gorguriah, and Manihari. In these there are in all 17 factories. Of these I know, that 15 contain 101 pair of vats. The other two probably may contain 10 pair so that on an average each factory contains between 5 or 6 pair of vats. The vats are in general from 90 to 125 feet square. Now five of the factories under the management of Mr. Ellerton contain 30 pair of vats, rather more than the medium are scattered through the above space at considerable distances, and may therefore be considered as a fair example of the whole, only that every thing in their establishment is on a better, but more expensive footing than I have seen any where else in Bengal; and in few have I seen such attention paid to gain and deserve the esteem of the natives. This care indeed, so far as I could learn, could not well be carried to greater lengths. Having promised so much, I shall mention a statement of the produce, on an average of seven years, of the factories under charge of Mr. Ellerton, and then extend it to the other factories in this part of the district.

Bighas of ground for which advances were made, 36,000 = 86,800. Bighas of ground supposed to have been actually sown, 30,000 = 74,000. Bundles of plant actually received, 940,000 = 3,36,000 muns (74  $\frac{1}{2}$  lb. nearly) of Indigo procured 600 = 2,515. It must be observed, that the bigha, by which Mr. Ellerton reckons, is only 75 cubic square, so that each vat on an average requires very nearly 600 Calcutta bighas to be actually sown, and that every 16 bighas Calcutta measure actually sown produce nearly 125 bundles of weed, a

little more than was stated as the average produce of Ronggo-poor; but, if we consider, that for every 20 bigahs sown Mr. Ellerton supposes, that the farmers undertake to cultivate 83, and that the gentlemen of Ronggo-poor calculated by the land for which they made advances, the difference will not be very material. Had Mr. Ellerton calculated by the lands, for which he made advances, 10 Calcutta bigahs would produce 117 bundles in place of 100, which the Ronggo-poor gentlemen allow; but I suspect that Mr. Ellerton's bundle is only 8½ cubits in circumference; such at least I know is the custom in the other parts of the district, and Mr. Ellerton mentioned no difference. In Ronggo-poor the bundle is usually 4 cubits round; the difference therefore will be next to nothing. The price given here to the farmer, being  $\frac{1}{10}$  of a rupee for the bundle, will make the actual produce to the farmer from what he really sows worth 1 rupee 1 ann 7 pice. It must be further observed, that on an average it requires 360 bundles to make one factory man of indigo, weighing nearly 74  $\frac{1}{2}$  lb.

I now proceed to detail the different soils and methods of cultivating indigo in these parts, as described by Mr. Ellerton. The greater part of the indigo is raised on land which gives a winter crop of pulse or rape seed, and occupies the place of a crop of rice or millet, which were it not for the indigo, would be sown on the same ground. In some few high places the indigo is preserved for seed, in which case no other crop can follow; but in the part of the district, of which I am now treating, the quantity of this is small. In this land the indigo is usually sown in February, and when the season is favourable, is reaped before the inundation rises. If this is late, and there are many showers in spring, there are sometimes two cuttings from the same field; but on an average of years the quantity thus procured is altogether inconsiderable. When the inundations rise early the crop is often entirely lost, and in general it suffers more or less. In moderate seasons this falls heavier on the manufacturer than the farmers, at least where there are treated with indulgence, which is shown at the factories under the management of Mr. Ellerton; for the farmers know that their wood expands exceedingly by being under water, and if they think that they can secure it, they allow it to soak two or three days, in which

time it is not absolutely rotten, and is taken by Mr. Ellerton, but produces a mere trifle of indigo, to which may be attributed the small quantity of dye, which that gentleman procures from a given number of bundles.

Another description of land is very low, on which the only crop that could be sown instead of indigo, is summer rice or millet, and the farmers seldom part with any of this description called *Jeliya*, that is not of a very poor soil, or that is not overrun with weeds, so as to be almost unfit for grain, and that is not very low rented. These lands are sown at the same season with the others, are liable to the same accidents, and never produce any seed; but as the land is low and moist, it is less dependant on the early showers of spring, without which the others fail, or cannot indeed be sown.

There is another manner of cultivating indigo, in which the seed is sown in October, and this also is done on two different kinds of land. The first is on the banks of the great rivers, where there are spaces covered with sand, that produce a very scanty vegetation in spring, and are never regularly rented, but in a few parts are sometimes cultivated with water melons, and other cucurbitaceous plants. If the sand does not exceed one foot in thickness, and rests on a tolerable soil, this kind of land has been found highly favourable for indigo, and it is almost the only kind which the farmers would with satisfaction cultivate. The seed is sown in October as the floods retire, and with little or no previous culture, and the plant afterwards requires little or no care nor expense. The moisture then in the sand enables the seed to germinate, and sends a tap root down towards the richer soil. Until the root reaches this, the plant almost resembles a fibre; but, no sooner does it reach the soil, which is preserved moist by the sand, than it requires vigour, and the driest seasons and most scorching winds produce little or no effect on its subsequent growth; for no soil seems to prevent evaporation so powerfully as sand. This indigo is less liable to accidents than the other, not only during its growth, but during the crop season, as such land is generally pretty high, and is less of being flooded.

The other land fitted for sowing indigo in October, is that which produces a winter crop, either as the only harvest of the year, or as succumbing rice or other grain that is reaped



in summer. This indigo is most usually sown along with rape-seed, which is plucked in January, and leaves the indigo to ripen in spring. Sometimes the indigo is sown along with wheat or barley, but as these are sown in November, and ripen later than the rape-seed, they are less fit for the purpose.

One great advantage has been found to attend the October cultivation of indigo as fitting it for the lower parts of the district. In favourable seasons it comes early to maturity, and towards the bottom of the stems ripens its seed, before the season for cutting the plant arrives. When this happens, the seed may be picked from the growing plant, without material injury, and in one year Mr. Ellerton procured from one small factory between 300 and 400 *manas*. He paid for this at the rate of 5 *ru.* a *man*, and had he not used it, he might have sold it for 12 *ru.* It must be observed, that Mr. Ellerton furnishes the farmers with seed at 3 *ru.* a *man*, and that it often, as I have said costs 12. Where seed is scarce, as in this part of the district, this plan of giving the farmers a higher price for it, than is charged to them seems judicious; and if followed in Ronggopoor, would soon no doubt procure abundance, and on the whole cost the planter less than he at present pays.

It must be observed, that both October crops, so far as I learned, are unknown in Ronggopoor; and that here they never sow indigo on the land, that is to be cultivated with transplanted rice, a practice that generally occasions disputes between the farmer and manufacturer. The price given here, even making an allowance for the difference of the size in the bundles, is much lower than that given in Ronggopoor, and seems totally inadequate to induce the farmers to cultivate the plant. This will be evident from comparing the produce and expense of indigo and summer rice, the place of which the former almost always occupies. The average produce of summer rice Mr. Ellerton takes at 7 *manas* the *high* of 76 *cubits*, and states that it is worth 6 *manas* 4 *gandas* a *man*; that is, the produce is worth rather more than 2½ *ru.* while he states, that the produce of the same *high* in indigo is on an average only 1 *ru.* or 12 bundles; but this statement of the rice is too high. Mr. Ellerton proceeds on his estimate by calculating the produce of a given number

of bigahs of rice, that have been reaped; but in the vicinity of the Ganges this would not give a fair average of the produce; for such of these crops that are sown in spring are totally lost, and never at all reaped, and in such situations rice is still more uncertain than indigo. Mr. Ellerton indeed calculates that of 10 bigahs sown, even in good years, not above eight are reaped, which will reduce his average to nearly what I was informed by the natives, who allowed from 4 to 5 *mans* of rice as the average produce, besides the expense of harvest, making the average produce probably about 3½ *mans*, worth rather more than 8 rs. or double the value of the indigo. It is true that the whole expense of the cultivation of summer rice, in ploughing, weeding, watching, and reaping, may be nearly double that of indigo; for in the three first operations very little pains is bestowed on this plant, and unless it is near the factory, the manufacturer pays the expense of carriage, while, as I have said, the charge for reaping corn is enormous. The land also on which indigo is raised, is in general poor and low watered, and where it is the only crop, does not pay more than 4 *anas* a bigah, or one-quarter of the produce. Still, however, the rice is no doubt a more profitable cultivation; and in fact, the farmers (except on the poor sandy land that will not produce rice) are exceedingly backward to undertake, or continue the cultivation; and many of the landlords discourage their tenantry from engaging in it, by every means in their power.

I have already, in Rongpoor and Dinajpoor, had occasion to dwell on the discontent of both tenants and landlords, and the causes, which the different parties assign. Mr. Ellerton's opinion deserves the highest regard, not only from his long experience and thorough knowledge of the natives, and from the nature of his temper, which is said to be uncommonly mild, for I have not the honour of being his personal acquaintance, but from his being merely employed to manage the affairs of gentlemen, who in the whole concern have shown a liberality, to which I know none superior. He is decidedly of opinion, that the dislike, on the part of the landlords, proceeds entirely from the fear which they have of their oppressive conduct towards their tenantry, being brought to light by the Europeans. This may be extended to almost all the higher rank of natives who enjoy high pri-

villages, who, I am afraid, are often very unjust towards their poor neighbours, and most of them, I am pretty well assured, wish never to see the face of an European. They hold out indeed as an excuse, the difference of manners, such as our eating beef and pork, which they cannot behold without abhorrence and contempt, and the whole conduct of our women, which they consider as totally destitute of decency; but I am inclined to believe, that the reason assigned by Mr. Ellerton has too much foundation in truth. As I have before said, however, it does not appear to me, that an Indigo planter is bound to become a knight errant to redress grievances; and his conduct, in that respect, ought if practicable to be such, as to set at ease the minds of the landlords and other powerful natives. It so however happens, that some planters gain the farmers to their side by giving them advice and assistance as to procuring redress, and no doubt such people often have found the farmers willing, on account of this protection, to supply them with indigo; but this seems a very difficult and delicate plan of conduct. Others again induce natives to farm the rents of large tracts of land, supply them with money to discharge their engagements, and employ the influence, which these men acquire as agents for the landlords, to ensure an extensive cultivation. This is a still more delicate plan, bordering on oppression, and seems to me very dangerous, considering the trust and credit, that must be given to the native agents, very few of whom in this district are deserving of either. The most usual inducement, however, besides kindness of treatment, such as Mr. Ellerton and many others on all cases show, is the advance of money without interest. For every 20 bigahs which the farmer sows, according to Mr. Ellerton, this gentleman, before the cultivation begins, advances at least to the value of the average produce of 20 bigahs, and I am persuaded, that the common rate of advance is still much higher. Had the farmer borrowed the money from a native merchant, and no one cultivates indigo, that would not have been under the necessity of borrowing, he would have, in the first place, been obliged to repay the amount of the loan, in grain or other produce, at the low price given when the markets are glutted at harvest, by which he would lose from 15 to 20 per cent. Hadly in place of giving 40 acrs for the loan, he

must have given \$11, which is an addition of 25 per cent, not only on the capital but on the interest; and, if he fails in the delivery of any part, he takes the deficiency, in part of a loan for the next year, at double its amount. Such a ruinous manner of raising money the poor farmer avoids by dealing with manufacturers of indigo, none of whom charge any interest, for what is repaid with produce. Some indeed charge the legal interest of 1 per cent a month, for what is not repaid, although others, as the employers of Mr. Elerton, charge nothing. I am persuaded however, that this last indulgence is a mistaken liberality, and in many parts of the district, would be attended with ruinous consequences. In every part the farmers undertake to cultivate much more than they intend to perform, and in many, were they not charged with interest, they would cultivate none. As it is, in some parts of the district, as near Nathpore, they are so extraordinarily dishonest, that it seems scarcely possible to induce them to cultivate a half of what they undertake, and for which they receive advances. I am persuaded, that a greater price given for the weed, and more strictness in making advances and recovering balances, would be found more advantageous for both parties.

In Oondware, where the land is higher, and the soil stiffer, there are 10 factories. I have been favoured with the produce of 4 of these, for a space of 8 years from 1800 to 1807, while they belonged to Mr. Smith, and this is as follows,

1800. Bundles of plants, 41,764 indigo, 131 Py. M. 30 sars. 1801. Do. 41,324 do. 182 Py. M. 1802. Do. 36,863, do. 139 Py. M. 17 sars 4 chhat. 1803. Do. 74,886 do. 278 Py. M. 12 sars. 1804. Do. 33,945 do. 361 Py. M. 1805. Do. 136,798 do. 336 Py. M. 30 sars 8 chhat. 1806. Do. 22,770 do. 310 Py. M. 1807. Do. 166,486 do. 764 Py. M.—Total, 604,826 bundles, 2,621 Py. M. 37 sars 13 chhat.

From this it will appear, that nearly 257 bundles of weed produced 1 man of dye, whereas with Mr. Elerton 350 bundles were required, in a great measure probably owing to the country being lower, and more of the weed being spoiled; but in part also I am persuaded, owing to the soil. Mr. Smith looked upon any attempt to ascertain the quantity of ground actually cultivated as totally impossible, the farms being so numerous and irregular, as to preclude calculation. The land however, is probably not more productive than in the south-

east parts of the district; the natives reported that it was nearly the same. There is however a most essential difference between these two vicinities. The quantity of seed reared here is very great, and Mr. Smith states, that for every 100 rs. which he advanced, he received back on an average 80 rs. worth of plants, and 25 rs. worth of seed, on which he had a very considerable profit; the remainder was repaid in money, or went to the advance of next year, the use of it having been a bonus to induce the farmer to undertake the culture. Without some such inducement, indeed no one in his senses would cultivate indigo for these factories, where the price allowed is only 1 anna a bundle. It is by no means the whole land sown that is kept for seed. The greater part as usual, gives a winter crop; and the crop of seed, when preserved, is usually of fully equal value. No October indigo, so far as I heard, is sown in that part of the country. These factories contained 21 pair of vats, and the whole of the others in that vicinity contain nearly as many, not above one less or more. The annual produce of the whole may therefore be 170,000 bundles of weed; of which about one-half is delivered at 16 bundles, and the remainder at 12 bundles the rupee. The seed in the former amounts to about one-half of the value of the plant, or to about 800 muns at 5 rs. a mun, on the latter there may be about the same quantity. The average quantity of indigo will be about 670 muns.

With regard to the other parts of the district, including no less than 50 factories, I am not prepared to enter so fully into a discussion. Several of the factories I know are small, and in a bad state, and on the whole I do not think, that they can yield more in proportion to their number than three-fourths of the four larger in Goudware; and the land may on the whole be nearly equally productive. I have indeed been favoured with an estimate, which apparently makes the produce greater; as it states the average produce of a Calcutta bigha to be 18 bundles of 8½ cubits. The gentleman who gave me this estimate, however, employs people to measure the land just before it is cut, and his estimate is similar to that of the natives, who when they speak of the produce, only estimate the land which they reap. What is totally lost they do not introduce into the account; nor in stating their profit

and loss, is there any necessity for so doing, as the field is sown with something else, and the culture given to the indigo serves in part, for what would be necessary for the crop that comes in its stead. Allowing for this, there will be found no material difference in the produce, as estimated at Gaur on the land actually sown, at Ronggopoor on the land for which advances are made, and at Purandya on the land actually reaped. The whole indigo reared by these 50 factories may therefore, on an average of years, be about 8000 *meas*, and the land in actual cultivation may be 60,000 *bigahs*. In this part of the country also much seed is preserved; nor is there any seed sown in October. The land being higher, a larger proportion gives two cuttings of plant. In some places a good deal is sown among the broadcast winter rice, which would otherwise have been intermixed with summer rice. The indigo is cut early, and the winter rice is then allowed to grow alone.

The manufacturers seem to incur a greater expense than they do in Ronggopoor. Their buildings are more expensive, and they keep an enormous establishment of oxen and carts for carrying home the plant. They almost all cultivate more or less, these cattle being idle at the ploughing season. The land, which they cultivate, being carefully ploughed and weeded, is vastly more productive, than what is neglected by the natives, and were the indigo planters, more generally men who could attend to the details of agriculture, and were they allowed to rent land contiguous to their works in a quantity sufficient to supply them entirely with weed, I have no doubt, that the land would be vastly more productive, and failures from the seasons less common. The habits and experience, however, of the greater part would render any undertaking of that kind ruinous; and there are strong reasons for the prohibition that exists against their acquiring such property. Except in the south-east corner of the district, the planters usually take all the seed at 2 *rs.* a *man*, and charge the farmers for what they require at the market price, which is a heavy loss to the cultivator; but the planters are at the whole expense of cultivating and carrying home the weed, which no doubt saves them from some fraud, and preserves much plant, that the indolence of the people

would allow to perish; but it is attended with an enormous expense.

Two Hindoos\* and one native Portuguese have seven factories, and these ought by all means to be encouraged, especially the Portuguese. No objection can arise to his holding lands by any tenure; and I doubt much, if ever the natives will pay sufficient attention to the quality of the manufacture; while in the hands of the landholders, by whom chiefly it will be undertaken, it will be made an additional means of oppression.

About 1000 bigahs of indigo are cultivated for the original native manufacture, which is now entirely confined to the eastern skirts of the district near the Nagur, where no European manufacturer has settled. The produce was stated on an average at 20 sers worth from 2½ to 3 re. the bigah, and the whole being made by the farmer, is looked upon as the net proceeds of the land. One man indeed informed me, that the produce was just double of what the people who made the above statement allowed; and I suppose, as his account agrees with what was stated in Konggepoor, that it is accurate.

In this district Safflower (Kusum) is an object of some little more importance than towards the east. It is never sown by itself, so that no estimate can well be formed of the expense attending its cultivation; but in the tables will be seen an estimate of the quantity of land, that it in part occupies, and of the value of its produce. The great difference in the produce as stated in the tables, depend on the various proportions of the Kusum, that enter into the mixture of crops with which it is sown, and to the various soils that are adapted for each mixture. In this I have only included the flower and oil, although the leaves are also used as a vegetable in cookery; but as this in general is done by the cultivator, and does not become an object of sale, it is too trifling to deserve particular notice. The collecting the flowers does no injury to the seed, as they are pulled off while naturally separating from the young fruit. The oil is always extracted by the farmer, and the seed does not therefore come to mar-

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\* Several Hindoos have now factories for the preparation of indigo, sugar, &c.—(Ed.)

hot, so that in the tables, I have calculated the produce by the value of the oil. The seed is put into an earthen pot, which has a hole in the bottom, and is placed over another that is sunk in the ground. A cover is then put over the mouth of the pot containing the seed, and a fire is kindled over and around it. As this burns, the oil falls into the pot below. It is therefore an empyreumatic oil, and is fit only for the lamp of the poor. The seed here is never eaten.

*Plants used for rearing Insects.*—In the division towards the north-west is reared a little *ricinus* for feeding the worm, that spins a coarse silk. I have nothing to add to what I have already said concerning this subject. In the ruins of the suburbs of Gaur, about 1000 Jajub trees (Bayer) are employed to rear the lac insect. I have not given these a place in the table, partly on account of their being of a very trifling consideration, and partly because they are so much intermixed with other articles, that for a very insignificant article I should have added much to the size of tables, already too voluminous. These trees are scattered through the fields, and the shade which they produce from frequent pruning is so trifling, that they seem to do no injury to the crops by which they are surrounded. The trees are allowed to be eight years old before the insect is applied, and afterwards each tree is pruned once a year, an operation by which in 10 or 12 years it is killed. About the 1st of November from 5 to 20 small twigs impregnated with the insects are applied to each of one-half of the trees, according to its respective size. The insects soon extend all over the tender branches, and cover them with lac. The branches are pruned about the 1st of June, and the trees are allowed until the beginning of next November to recover. About the 1st of June twigs impregnated with the insect are applied to the other half of the trees, which by the beginning of November are covered with the lac, and are then pruned. Thus one-half of the trees is always breeding, while the other half is recovering vigour, and each tree annually produces a brood of insects. A tree gives from 5 to 25 cers (4 lbs.—50 lbs.) and it sells at from 4 to 6 rs. for 40 cers of 75 a. w. that is from 6 to 9 rs. a cwt.; but it is ungarbled, and quite unfit for a foreign market. It is considered as of a quality very inferior to what comes from Assam, and the consumption here does not exceed 200 mms.



which may now grow. Formerly it is said, the produce considerably exceeded that quantity, and the overplus was sent to Moorsheadabad; but for the three last years, the southerly winds, which are highly injurious to the insect, have been uncommonly prevalent. The tree grows so well every where, and even in the most wretched soils, that the insect not having been carried to places, exempt from southerly winds, is a proof of the slow progress of any improvement in this country, and of the want of enterprise among its inhabitants.

The only cultivation of this class, that is of the smallest importance in this district, is the mulberry, and this is entirely confined to three small divisions in the south-east corner. The quantity reared there is however exceedingly great, and some of the lands are remarkably favourable for the production. In treating this subject also I feel myself much indebted to Mr. Efferton.

The extreme uncertainty, which attends the profession of rearing silk worms, renders it difficult to form any general estimates concerning the value of the produce. In the account, which I gave of this employment, when treating of it at Maldoh in Dinajpore, I have mentioned, that the price of the basket of leaves varied at different times from 1 to 30 rs. I then attributed this to variations in the quantity of leaves produced, and in the demand for silk; but from Mr. Efferton I have learned, but there is another cause, which operates to a much greater extent, and which no doubt prevails in the adjacent parts of Dinajpore, and, although I did not hear of the circumstance, in all probability operates also in Ghazghat. He says, that without any obvious difference of management, the worms of a whole vicinity almost entirely perish in certain seasons, and almost all again succeed in others. The extent, in which such failures happen, often reaches over a whole Pergonah or estate, but seldom to such a large measure as to affect the whole lands dependent on a factory, which is probably the reason, why I did not hear of the circumstance, the merchant by means of his agents procuring the cocoons, that he wants, from one place or other; and, if one breed fails with a broader, his engagements are completed by the next. It then however often happens, that all the breeders of a vicinity have a most abundant crop of leaves, where there are no worms to feed; so

that the leaves must be sold for a mere trifle, the expense of carrying them to a distance being very great. Again it also often happens, that there is a vast number of worms and a bad crop of leaves, in which case, as the breeders never kill any worms, the leaves rise to an enormous price, having to be brought from a considerable distance. Again sometimes both plants and worms fail, and the cultivator cannot compensate for the scantiness of the crop by its high price, as happens with most other productions. All these circumstances render the value of the leaves totally uncertain; and this seems to be a strong reason why the breeders should never cultivate: for when a breeder cultivates, he seldom has any other means of subsistence, so that one year he may starve, and next year be wallowing in abundance: whereas a man may raise one or two bighas of leaves, and may besides cultivate a farm with grain, which will ensure him a subsistence; while the average produce of his mulberry for 3 or 4 years would enable him to clear any arrears of rent, that he might incur, and yield him a handsome profit. The breeder might also no doubt avoid in a great part his uncertainty by never attempting to rear more insects than those, for which he could procure leaves at a reasonable price. He might indeed thus raise less silk, but his returns would be more regular, which in the economy of life is the object of principal importance.

On this account it would seem to be highly desirable, that both cultivators and breeders should chiefly occupy the immediate vicinity of navigable rivers, so that the leaves might be transported in canoes, at a moderate expense, to the villages in which the worms happen to thrive. On this account, as I have said before, the banks of the Mahananda are peculiarly favourable, and were they cultivated with care, from the Kalindi to the Panabhoon, might probably supply all Bengal. There are no doubt many other situations equally favourable, but by far the greater part of the silk belonging to the Company's factories is reared in situations, that are far less advantageous.

The cultivation is managed exactly on the same plan, that I have mentioned in my account of Dinajpur, at least near the Mahananda, and where attention is bestowed; but near the Ganges, especially in the division of Siliguri, the people

ardom enclose their gardens, many of which, in most seasons are flooded for two months, and although this does not altogether destroy the plantation, one or often two of the cuttings are lost. Neither do the people in that vicinity bestow so much pains on weeding their mulberry, and many seemed contented with merely ploughing the field after the plant had been cut, which is done twice a year down to the ground.

On the left of the Mahamunda it was estimated, that 4 bigahs were sufficient to supply a breeder with the usual quantity of leaves, that he required. In this district I heard it stated, that 5 bigahs were necessary for the purpose, which difference may be explained by attending to the want of care and uncertainty just now mentioned. Notwithstanding this want of care Mr. Ellerton states the expense of forming a new plantation at more than double of what I was informed at Maldeh. The expense was estimated to me at 19 rs. a bigah, while Mr. Ellerton allows 19 rs. The subsequent charges are nearly the same, amounting to between 7 and 8 rs. but then on the total a vast difference arises. Mr. Ellerton allows, that the mulberry lasts only 3 or 4 years; so that even in the latter case the whole charge will be as follows.

First expense, 19 rs. 4 years annual expense, 31, total 40 which divided by 4 years, makes the annual expense 12  $\frac{1}{2}$  rs. Whereas the people of Maldeh allowed, that their garden, with the care which they bestow, lasts 20 years, which will reduce the annual expense to 6 or 8 rs. a bigah. Perhaps the people here act judiciously, in often rooting up the mulberry, and planting it again in fresh earth, by which the crops are probably more luxuriant: but I am at a loss to account for the enormous expense, which Mr. Ellerton states for the first planting an acre. In no part, that I saw in this district, does there seem to be so much pains bestowed as in Dinajpore: still in many parts the field is neither enclosed nor hoed. I must however admit, that in this district every operation of husbandry is performed at a more than usual expense, the people getting such low wages, that they have no inducement to exertion. Whatever difference in the expense of cultivation there may be, would appear to be easily compensated by the produce stated by Mr. Ellerton as the average of one bigah of land, which is as follows.

Cuttings, or Season. 15th Oct. to 15th Nov.—Leaves, 12 Bundles, value 6 rs. Cocoons, 36 seras. value 16 rs. amount 12 rs. 12 anna 9 pice.

15th Nov. to 15th Dec.—Leaves, 6 Bund. value 4 rs. Cocoons, 30 seras. 16  $\frac{1}{2}$  rs. amount 6 rs. 6 anna.

15th Dec. to 15 April.—Leaves, 5 Bund. value 4 rs. Cocoons, 32 seras. 13 rs. amount 10 rs. 8 anna 5 pice.

15th April to 15th May.—Leaves, 5 Bundles, value 2 rs. Cocoons, 21 seras. value 10  $\frac{1}{2}$  rs. amount 5 rs. 4 anna 2 pice.

15th May to 15th July.—Leaves, 12 Bund. value 3 rs. Cocoons, 30 seras. value 10 rs. amount 7 rs. 8 anna.

15th July to 15th Aug.—Leaves, 12 Bund. value 4 rs. Cocoons, 36 seras. value 24 rs. amount, 6 rs. 8 anna 9 pice.

Total—Leaves, 56 Bund. value 23 rs. Cocoons, 171 seras. amount, 53 rs. 2 anna 1 pice. Average cost, Leaves, value 12 rs. Cocoons, average amount 26 rs. Gain, Leaves, 11 rs. Cocoons, 19 rs 2 anna 1 pice.

The produce of leaves at Maldah was stated to be 60 loads, not very different from the 56 here allowed, as the rope there was 80 cubits, while here it is only 75; so that  $\frac{1}{2}$  nearly must be added to Mr. Ellerton's calculation, to bring it up to the produce, expense, and gain of a bigah Calcutta measure. At Maldah these leaves were only valued at 15 rs. while here they are valued at 23, leaving an enormous net gain of 11 rs. a bigah, supposing the farmer to hire men to perform every part of the labour; so that a person, who rented 5 bigahs (about 1  $\frac{1}{2}$  acres), without any farther labour than superintendence, might live like a very easy farmer.

In Maldah it was allowed, that 1 bigah produced on an average 62  $\frac{1}{2}$  seras Calcutta weight of cocoons, which, to say the truth, I was almost then afraid to mention, but here the produce amounts to 171 seras. I allowed a man, who reared worms, in addition to the value of the plant, 4 rs. a bigah for extra charges, besides his own labour, and that of his family. Mr. Ellerton allows 11 rs. a bigah for this head, probably charging the wages of the family, and yet leaves a net gain on every bigah of 19 rs. on the cocoons, and 11 on the leaves or in all 30 rs. on the bigah. I confess, that this far exceeds any estimate, that I procured from the natives, or any that, until I was informed by Mr Ellerton, I considered as probable. The highest account, that I received in this district was from a chief breeder (Mundul Banerji) at Bholahat, and will be afterwards detailed. He allowed 21 rs. for the produce of leaves from one bigah; and 124  $\frac{1}{2}$  seras (75 n. w.) of silk worth 40  $\frac{1}{2}$  rs. and equal to 126 seras

Calcutta weight; but were I to take the average of the accounts, that I received, it would not differ much, from what I have stated at Maldah as the produce of cocoons. Those here would amount to 85 Calcutta sers a bigha, in place of 88  $\frac{1}{2}$  which were there allowed. The opportunities of being informed, that Mr. Ellerton had, were so much better, than those which were offered to me, that I would willingly adopt his opinion in preference to that, which I had previously formed, were it not for one circumstance. Mr. Ellerton in forming his estimate seems to have proceeded merely upon the number of Bigaba of leaves, that were actually cut for feeding worms, and does not include, what was totally lost by being flooded, or by want of demand, owing to the failure of the worms, in which case the leaves are often not saleable, and are given to the cattle. Making a deduction for these, I do not think, even allowing for the difference occasioned by a more frequent renewal of the plant, that we can allow more in Bhulahat and Kaliyachak for the produce of a bigha than 20 rs. worth of leaves, and  $\frac{1}{4}$  *man* of cocoons worth 20 rs.; and in Sibgunj, where the land is low and badly cultivated,  $\frac{1}{2}$  less may be fairly presumed to be reasonable.

The Company's factories at English Bazar and Jungripoor are said by the natives to make advances to about one half of the breeders in this district, who are stated to amount to 4700. At the former factory, I believe, none but the best cocoons are at present taken, because the resident deals only on the Company's account. Whether or not the Resident at Jungripoor deals in silk on his own account, I did not learn; nor had I any opportunity of knowing, whether or not he took any cocoons of an inferior quality. As the Company takes none but the best cocoons, it pays 16 rupess for the *man* of cocoons; but the native merchants of Bhulahat say, on an average of good and bad, that they give 12 rupess exactly as was stated at Maldah; but the weight there was 85 c. w. the ser; here it is 75.

All the cocoons, that are rejected at the factories, and the whole of that is reared by those who take no advances, is spun by the natives after the manner, which I have described in giving an account of Maldah. Their *Shure* machine (Gay) wants the improvement for twisting the *Shur*, as they are wound from the cocoon, which has been introduced

in the Company's factories; but in other respects is on the same plan, and the old Bengalee fashion of small hand reels (Layl) has been totally abandoned. The cocoons wound by the natives, as in Maldeh, are most usually, if not always killed by exposing them to the heat of the sun, a practice that is condemned by the Company's instructions. In order to shew the various produce and value of cocoons, managed according to the native manner of Matore, I give the following table procured at Bhoolahat from a principal breeder, who rears plants, feeds worms, and spins the silk. This he gives as the produce of a bigah less than that of Calcutta, so that to procure the produce of one of these we must add one seventh part to what is here stated.

Cutting season, 18th Oct. to 15th Nov.—Leaves, 10 bunds, value 5 rs. Cocoons, 194 ser. 75 a. w. value 7 r. 8 a. Silk, 1 ser 80 a. w. 4 chdt. value 9 rs.

15th Nov. to 15th Dec.—Leaves, 10 bund. value 5 rs. Cocoons, 194 ser 75 a. w. value 7 r. 8 a. Silk, 1 ser 80 a. w. 4 chdt. value 9 rs.

15th March to 15th April.—Leaves, 19 bund. value 2 r. 4 a. Cocoons, 23 ser 75 a. w. value 7 r. 14 a. Silk, 1 ser 80 a. w. 8 chdt. value, 11 rs.

15th April to 15th May.—Leaves, 6 bund. value 1 r. Cocoons, 13 ser 75 a. w. value 2 r. 6 a. Silk, 9 chdt. value, 3 r. 8 a.

15th June to 15th July.—Leaves, 20 bund. value 5 r. Cocoons, 40 ser 75 a. w. value 10 r. Silk, 1 ser 80 a. w. 12 chdt. value 14 rs.

15th July to 15th August.—Leaves, 10 bund. 2 r. 12 a. Cocoons, 20 ser 75 a. w. value 5 r. Silk, 14 chdt. value 7 rs.

Total, Leaves, 66 bund. value 31 rs. Cocoons, 1344 ser 75 a. w. value 46 r. 4 a. Silk, 7 ser 8 chdt. value 55 r. 8 a.

In the amount of the different cuttings there is an apparent contradiction between this and Mr. Ellerton's table; but this arises from that gentleman's table being constructed from the books of a factory dealing only in the better kinds; so that his produce in the October and November cuttings is greatest, while, the Company taking a large proportion of the fine cocoons, very few of these go to the native traders. It must further be observed, that here it is alleged, that about 17½ ser of cocoons give only 1 ser of silk, while, at Maldeh about 15 were reckoned sufficient, which will of course make the profits of winding less than now there stated. The wound silk was there also valued higher, and the cocoons lower, which will make a still greater objection, as these profits.

I shall suppose, that one half is wound in this manner, and partly manufactured and partly exported. A considerable part of the cocoons, go from this district to Junggiyor; and, as I am not acquainted with the charges, incurred at the factory in English Bazar in preparing the silk spun there, I shall consider one half of the cocoons as exported from hence to the Company's factories.

This being premised, the value of the leaves at 20 rs. a bigah for Bholahat and Kaliyachak, and at 16 for Sibjung will be 4,40,000 rs. The whole quantity of cocoons will be 82,000 muns worth 11,00,000 rs. Of these I allow one half to go to the Company's factories. The remainder is spun by the native filature, and, according to the estimate given at Bholahat, rejecting small numbers, will produce about 70000 muns of silk, worth 5,31,000 rs.

*Plants cultivated for Fattening Cattle.*—Under this head I might no doubt have included several of the grains, the straw of almost all which, in some parts of the district, is given to cattle, and some few are fed with pulse or the cake from which oil has been expressed; but as these grains are chiefly reared for the use of man I shall here confine myself to the carrot. In a few places, and to a trifling extent, as will appear from the tables, this is reared, almost entirely for the use of the milch cows or carriage oxen, that are kept by the wealthy. The custom might become highly advantageous, were the natives sensible of the importance of manure, and were the cattle fed entirely in the house, so that all the manure might be preserved. The carrot is well known to be an excellent food for cattle; but it does not seem to thrive so well here as in Europe. Turnip I have no doubt would thrive much better; but whether or not the natives would like the taste, which it communicates to milk, I cannot say. It is probable, that it would not be perceived, as the people have never use milk, but what has been boiled and kept in such dirty vessels, that it has acquired a flavour strong enough to overcome that communicated by the turnip.

While on this head I may observe, that two plants grow spontaneously on the fields of this district, and flourish in the early part of spring, and end of winter, when the pasture is most scarce. Both seem admirably fitted for making artificial meadows or pastures, and might supply the wants of

the cattle, which are to the utmost degree urgent. One of these plants is the *Melilago leupafina*, well known to the farmers of Europe; but for which the natives have no name. The other is the *Melilotus alba* of the Encyclopedia, which the natives call Ban Methi.

*Implements of Agriculture.*—The plough does not differ materially from that of Dinajpoor,\* and nearly about the same proportion have no iron. A small number is wrought by cows, and a great many have for each four or even six cattle, and the cattle are somewhat better. The ploughmen are here exceedingly slothful, and I believe all the operations of husbandry are more expensive than in Dinajpoor or Rongpoor. If there are two cattle only for the plough, the cattle labour only until noon, usually beginning at nine o'clock. In the afternoon, in the rainy season, the ploughmen cut grass for the cattle, at other seasons they repair the houses, and do small jobs; and, when there is no work for the cattle, they occasionally weed or sow. If there are four cattle, the ploughmen in common only work these, and assist to procure grass. If there are six oxen, they give no assistance to the farm, except on days when the cattle do not work, and a person must be kept to cut grass and tend the cattle. The usual rate of labour for each pair of oxen is three hours a day, and nine hours ploughing a day is considered as exceeding hard work, without any additional labour.

In the eastern parts of the district the implement like a ladder, called Mayi, is used to smooth the field; but in the western parts a thick narrow plank, eight or nine feet long, is used in its stead, and is the most awkward machine that I have ever beheld. There is no handle to it, as there is to the planks used for a similar purpose in the south of India; nor have the natives had the ingenuity to fasten a beam to it, by which it might be drawn. They tie ropes to the necks of the cattle, usually two pair to each plank, while two men stand on this to give it weight, and to save themselves the trouble of walking; and they secure themselves from falling by holding an ox's tail in each hand; and by twisting this they can guide and accelerate the motions of the cattle. So totally devoid of ingenuity have they been, that they have

\* See Vol. 2, Book 2.



not fallen upon any contrivance to fasten the rope to the upper side of the beam, so as to prevent it from rubbing on the earth; but fairly tie it round the plank, so that, owing to the friction, an ordinary rope would not last a moment. They therefore have been under the necessity of employing the tanners to make ropes of hide, which resist the friction; but come high. The tanner is usually paid in grain, and the making these ropes is the chief employment that they have. This plank is called a *Chauki*.

The *Bida* or rake drawn by oxen, in this district also, is in universal employ, and in some stiff soils the natives have given it iron teeth. These are a great deal too slight, and one of the greatest improvements, that could be made on their manner of tillage, would be to add strong teeth to this instrument. The implement, however, with iron teeth costs 1½ r., which is a very serious expense, where stock is at so low an ebb.

The reaping hook (*Kachiya*), the weeding iron (*Pasan*), hoe (*Kodali*), hatchet (*Kurhali*), and bill (*Dao*) are much the same as in Dinajpore. A large wooden pestle and mortar (*Ukhali*) is the implement most commonly used in families for separating the husks from rice, and it is chiefly those, who clean rice for exportation, that use the mortar (*Dhengli*), the pestle of which is raised by a lever. The latter performs the operation with less labour, but is more apt to break the grain. The sugar mill and boilers are of the same kind as in Dinajpore.\* Although there are many carts, they are never employed in agriculture, either to carry out manure, or to bring home the crop. The oxen, as in Dinajpore and Rongga-poor, everywhere draw by a yoke passing over their neck. There is no contrivance to prevent it from galling them, and they usually suffer much.

*Manure.*—This most valuable branch of agriculture is almost as totally neglected, as in the eastern parts of Rongga-poor. Cow dung is the most common fuel. Nor is its quantity for manure ever augmented by litter. In most places, therefore, the greater part, and in some places the whole of what can be collected, is reserved for burning, and the usual manner of manuring the few fields, where any such thing is

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\* See Vol. 2, Book 3.

straggled, is for two or three successive nights to gather a herd of cattle on a narrow space. This is continued in turns, until the whole field receives a scanty supply. Tobacco, kitchen gardens, mulberry, and sugar-cane, are generally allowed a little cow dung and ashes, but not in every place, and everywhere in so scanty a proportion, as to produce very little good. Oil cake and fresh earth are given to betel-leaf; and the latter to mulberry. The ashes are given to the crops of grain that grow in winter; but in some places are totally neglected.

The spring rice is watered by the rude machine called *Jang*, which I described in the account of Dinajpore,\* and gardens are watered by the lever called *hara Dab*, constructed on the same principle with the *Parota* or *Yatum* of Madras, but infinitely more rude, and less powerful. No other kind of artificial watering is used. It appears to me very practicable, in seasons when the rains were scanty or failed to effect much good by throwing dams across the smaller rivers, which come from Morang, and spreading their water over the fields by means of canals. In ordinary years even this might be applied, to great purpose, in rearing winter crops of high value, such as cotton, which would then be in a great measure independent of season. A work of such extent, however, could only be raised by the Zemindars, and those of this district must acquire habits very different from what they now follow, before any such laudable exertions could be reasonably proposed.

*Floods and Embankments.*—In this district there are no embankments made on a large scale with a view to exclude floods from the fields; and, as I have said in Dinajpore, there is no reason to regret the want. The tenants in some places have united to form small banks, on the plan which I mentioned in Dinajpore, and which answer very well; but were the Zemindars to exert themselves, much advantage might ensue from extending the practice.

In a few places towards the north-west the people, in imitation of those in the adjacent parts of Bongopore, have paid some attention to making banks to secure the more equal distribution of water, by preventing it from draining soon

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\* See Vol. 2, Book 2.

from the higher lands, and from drowning the lower. For Bengal, in general, this neglected kind of economy would be the most valuable improvement, and in no part would it be more useful than in the north-west and central parts of this district, where it is totally neglected. I have nothing to offer on this interesting subject, in addition to what I have already mentioned in the account of Rangpoor.

*Domestic Animals.*—In the account of the condition of the people, and in the Appendix will be found an account of the tame elephants and horses, that are kept by the natives of this district as belonging to their personal equipage. Here a good many ponies are used for the carriage of goods. They are the most wretched creatures that I have ever seen, and are valued at from 3 to 5 ru. They carry from 2 to 3 muns, or from 164 to 240 lbs. Their keeping costs nothing, except a rope to tie their feet together, when they are turned out to pasture. Their number, and that of all the other kinds of cattle will be seen in the Appendix.

At Puraniya, and at the cantonments at Krichungunj, from 15 to 20 aunes are kept by the washermen as beasts of burden. There are few countries in India where the stock of cattle of the cow kind is of more value. They are of the same species with those of Dinajpoor, but in general are of a much superior breed. There are many small cattle for the plough, but the number of those fit for carrying loads, or for going in a cart is much greater than towards the east, and a great many of such as draw the plough would there be considered as too valuable for that purpose, and would be reserved for carriage. The pasture and other means of subsistence, which the natives afford them, would appear to be still more inadequate to their support, than what falls to the share of the cattle in Dinajpoor, on which account their strength is not in proportion to their size: but the oxen of this country, when tolerably fed, become strong, and supply the greater part of Bengal with cattle for carts, and with the better kind that are employed by traders to carry loads. I had been led to expect, that the fine cattle, which are employed for draught in the Bengal artillery, were bred in this country; but I now scarcely saw such, and the people said that they came from the west. The number of such must therefore be at any

rate trifling, although these cattle are usually said to come from *Parasiya*.

In the western parts of the district the people give good prices for breeding bulls, that is from 12 to 15 ru.; but this is little more than what a good ox will cost, the bulls, however, are fine animals, one will serve 100 cows. The breed would still improve more, did not the Hindus of rank work many bulls, which often, when very young, impregnate the females, and produce a puny breed. A few of these people consecrate bulls, which turn out fine animals for breeding, although they are not quite so pampered as those of the lower parts of Bengal, and are not numerous. In the eastern parts bulls usually sell lower than oxen, and in many parts there every one is wrought. Except towards the north-east cows are not used in the plough, which tends very much to improve the breed. Wherever this practice exists to a considerable extent, the cattle are of the same kind as in Rongpoor, and those of the south-east resembles those of Dinajpoor.

An estimate of the whole quantity of milk, that the owners get, will be seen in the Appendix, together with its value. In this table I have not thought it necessary to divide the cows into three kinds, as I did in Rongpoor, because in the first place there are very few cows, which are kept up, and regularly well fed on grain; and secondly because there are no cows, which are constantly kept in the *Bathan*, and very few that are not kept in that manner for some part of the year.

The pasture in this district consists of the following descriptions: 264 square miles of high fallow land, and 482 square miles of high land, that is not cultivated, with about 126 of broken corners, roads, burial grounds, and the like, that are among the higher fields. All this is high, and produces little or nothing from December until May; but in the interval is pretty good. Some of the high waste land is preserved from being pastured, and the grass is reserved for thatch. This may amount to about 20 square miles, and must be deducted from the above, leaving about 822 of clear high pasture. Besides in the high lands, there may be 23 miles covered with woods and bushes, which at all times preserve some moisture, but at no season give good pasture.

Then there are about 75 square miles of low land that is clear, or that has been deserted, and has not yet been overgrown, and 100 miles of roads and broken corners in the low parts of the country. In the floods a great part of this is useless, but it sooner becomes good, and it retains its vegetation longer than the higher land, so that upon the whole it is as useful. Then there are 380 miles of low land covered with reeds, bushes, and trees. Some little part of the former, in the rainy season, produces fresh shoots, that are highly reasonable; but the remainder is then totally useless. In the dry season again this is a grand resource, as the higher plants preserve a moisture, that enables a low vegetation to subsist; but it never becomes so good, as the clear pasture is in the rainy season. Finally, in December and January, the rice stubble is a grand resource, especially in the low rich lands near the Mahananda and its branches. These resources would be totally inadequate for the immense stock that is kept, were it not for the wilds of Morang, belonging to Gorkha. The woods there, at the foot of the mountains, always retain some degree of freshness, and the rains of spring are there usually early and copious, which brings forward a very strong vegetation, while almost every thing here, even to the bamboo, is perfectly withered. In Morang the owners of kine give a male calf to the Coekhalene officers for each herd (Tatti) of 5 or 600 head. Each pair of bullocks pays from 16 to 10 annas. In some parts also of this district, the Zemindars, although in other respects rigid Hindus, have had sense to take a rent for pasture. This custom prevails all over the parts that belong to Sorkara, Paramiya, and Mungger; but in Jennutabad, Tangra, and Tajpore, no rent is taken for the pasture of kine. It is perhaps to this circumstance, that a good deal of the quality of the cattle is owing, at least, where the rent is taken, it so happens, that the cattle are by far the best.

In the rainy season almost all the cattle live in the villages; and, where the pasture is plenty, they are allowed no addition, except such as are used in carriages, or a very trifling number of milch cows, that belong to very rich men. Cattle of both these descriptions are allowed a little straw, grain, or oil-cake. At this season the cattle are in very tolerable condition.

In parts, where the country is very low, as many cattle as can be spared, are sent in the rainy season to higher parts, where they pay for pasture. The remainder is kept at home, and is fed on grass, which grows chiefly on the little banks that confine the water on the plots of rice, and which springs with great luxuriance, and is not very coarse, being mostly different species of *Poa* and *Panicum*, that are of a soft succulent nature. In these parts there is also a greater abundance of rice straw, and some low lands near the great rivers produce reeds, which, when young, are a valuable fodder, and pay a high rent.

In the dry season the high pastures become perfectly brown and naked, and afford little or no nourishment. Such of the cattle as can be spared are then sent away from the villages, and do not return until the early rains of spring have restored vegetation. A part of the cattle from the higher parts of the country, go then to the low banks of the Ganges and Kosi, where there are many reeds and tamarisks, that shelter some short herbage from the scorching rays of the sun, and afford a scanty pasture; but by far the greater part is sent to Morang. None are kept at home; but those absolutely necessary for labour, and the cows which are in full milk. There are fed evening and morning, and necessity in many parts of the district, has induced the natives to give them all sorts of straw, even those of different kinds of pulses, which in any other part of India that I have been, and in some parts even of this district, would be considered as immunity. In the eastern parts of the district the people strongly adhere to those prejudices, and never give any forage, except rice straw, and the empty pods (*Laguminae*) of pulses; but they venture to cut the stubble (*Nera*) of rice for their cattle, and do not hesitate to give them the tops (*Poyal*) of summer rice, after the grain has been threshed.

From the inundated parts of the district there is less occasion in the dry season to send away their cattle, and those which were sent away in the floods, return as these subside. The wastes are then accessible, and retain a moisture that enables them to produce a wretched pasture, and the quantity of rice straw is very great.

The cattle when not at home, even in the rainy season lie out, although the keepers are paid higher wages than are

allowed in Dinajpur and Rangpoor, where they always construct good sheds, but here materials are scanty. In some parts, especially towards the west, even the cattle that are in the villages are not brought under cover, but are tied in the farm-yard, and fed from a large trough of clay or basket-work into which their straw or grass is put. In most places the cattle occupy as many houses as the people.

The cattle which are absent from their village, are entrusted to men of various castes, that make the tending herds, and preparing milk the principal means of their subsistence. Sometimes they are paid by so much the head for each grown cow, the young cattle going for nothing. The rate in the south is 1 pan of cowries a month. This is commonly the case when several small farmers unite to hire a man to tend the cattle, which they send to the wilds. The great proprietors who have a sufficient stock to employ one or more men, usually pay them by yearly wages, which in the south are usually 3 or 4 ru. a year with almost 11 mans (1 *man* 50 a. w. a day) of rice, a blanket, a Dhooti, a turban and pair of shoes. Each man takes care of 50 head.

The cows in full milk are seldom entrusted to these people; but are kept at home, until the quantity of milk is reduced, to what is considered as alone sufficient for the nourishment of the calves; and where the breed is good the natives allege, that they take very little milk at all, leaving almost the whole to the calf; for the price of oxen has of late risen so much, that it is considered more profitable to rear those of a good quality, than to attend chiefly to the milk. Even in the rainy season in Dinjya, where the herds are immense, cows' milk is extremely scarce, and is seldom sold. Most of what can be spared from the calves is used in the families of the proprietors.

The cows in the western part of this district produce less advantage to the farmers by their milk, than those of Dinajpur, but a great deal more by their calves. If we reckon the expense of pasture, forage and tending, with the interest of the price of the stock, there will little remain. The colting cattle being considered by the natives of rank, who in those parts are the chief owners, as very shameful, if not sinful, no satisfactory account of the profit from rearing young oxen could be obtained.

The low castes in general have not so many cows as will keep up their own stock of labouring cattle, and it would be as uncivil to ask a man of rank the profit that he made by such means, as in England to ask a gentleman the sum he had procured for a rotten borough. Sixteen cows, however, will on an average produce 80 calves, of which perhaps 64 may come to maturity. Of these perhaps 36 may be oxen, and as the good cattle kept by rich people, may be considered as worth 5 rs. a head, the whole value may be 288 rs. or 18 rs. for each cow. She is kept for this 14 years. The female calves keep up the stock, the milk will do no more than defray the expenses and interest of the capital, so that 8½ rs. may be taken as the usual annual profit on each of these good cows mostly belonging to the high castes; or to those who tend cattle. In the east part of the district the people take more milk from their cows; but have less profit from the calves, and indeed in some parts these do not keep up their stock.

The cattle are here subject to the same diseases as towards the east, but the violent attacks do not seem to be quite so frequent. The people give them a small quantity of salt, and could more be afforded, it would probably contribute to render them more healthy. Property in buffaloes is considered as highly respectable, more so even than that in kine; because no man now a days, can treat the sacred animal in the manner that is its due. Rajas, totally forgetful of their duty, charge rent for pasture, the herdsmen defraud the owners so much, that no profit is to be made of the milk, which is the only lawful advantage, and the owners have therefore been under the necessity of selling the calves, and in order to render them more fit for labour, have even consented to their being castrated; some have even proceeded to such lengths as to have sold cattle that were useless, as not breeding, or as being too old for labour, to monkeys, who they had sufficient reason to think, would again sell them to those who might murder the innocents for the sake of satisfying their shocking appetites for flesh. Brahmins resist all these innovations, as far as they conveniently can, but with no great success, the love of gain in these degenerate times, too often overcoming the sense of propriety. It is however to the sacred order, that most of



the bulls wrought in the plough, owe the preservation of their sexual dignity.

The buffalo is the animal, which chiefly supplies the people of this district with butter. They are not in general so fine as those of Roanagpore, which seems to be owing to fewer of them being impregnated by wild males. In the south-east corner, where no tame males are kept, the buffaloes sell from 32 to 40 rupees a pair, while those, that go to Morang attended by tame males, average no more than 28 rupees. On the borders of Dinajpore they are only valued at from 16 to 20 rupees, although they are of a very good breed. They are managed much in the same way as cows. In the rainy season they are kept in the villages: in the dry most are sent to Morang, or to the reedy banks of the great river, and never receive any food except pasture. Many of the females however, which are in full milk, are kept at home, the people having little confidence in the honesty of those who tend them. Buffaloes are always reckoned by the pair, consisting of two adult females with their calves, and the males that are necessary for breeding, so that young and old, male and female, every pair may amount to 3 rs. a head. The male calves that are born, are said to be considerably more numerous than the females, and are usually killed, soon after they are calved, very few being here reserved for sacrifice, or for labour. The female buffaloes, therefore, that have had male calves, give much more milk to their owners, than those which have had females, because the latter are kept, until they grow up, and are allowed a great part of their mother's milk. In the south-east corner all the males are preserved for sacrifice, until their horns shoot. The females therefore, in that part, apparently give less milk, although they are finer cattle. A flock of 40 pair of buffaloes in the month, requires the following charges:—

3 Keeper's wages, 5 rs.; Rice, 10 muns, 10 cots 12 rs.; 2 Sticks, 30; 2 Wrappers, 2 rs.; Salt for the buffaloes, 12 rs.; Bulls and cart 1 to 1½ rs. 10 rs. Total 46 rs.

Out of 100 female buffaloes, 40 give annually milk, on an average 7½ muns, (80 c. w. the car), worth so many rupees. The whole net proceeds therefore amount to 300 rs., deduct

the expense of care, and there remains \$54 rs. for profit and interest on a capital of 1200 rs. This is so much less than the account, which I procured in Dinajpore, and that given in the remarks on the husbandry of Bengal, where for every full grown female buffalo in a herd, the owner is supposed to receive 10 muns of milk, that I imagine the natives have concealed part of their profit, which in that case would be enormous. In every part it was generally agreed, that the buffalo produces a calf once in the two years only, while in Dinajpore I allowed six-eighths to be in milk, and the author of the remarks allows two out of three; nor any where here would the owners allow more than  $7\frac{1}{2}$  muns of milk for the average produce of each buffalo cow in milk, that is of  $8\frac{1}{2}$  muns of milk for each adult female in the herd, and in many places, they reduced the produce to 3 muns. Although in the tables of produce I have adhered to the reports of the natives, because I have no sort of proof of its being erroneous; yet I have little or no doubt of the accuracy of the opinion of the author of the remarks, not only out of deference for the opinion of a person exceedingly well informed, but because it agrees so well with what the people of Dinajpore admitted.

In the Appendix I have estimated the value of the dairy by the milk; but it is usual with the owners of buffaloes to receive 1 m<sup>u</sup> of Ghee or prepared butter for every 12 m<sup>u</sup> of milk. The Ghee is delivered to him at his house; and is often paid for by the merchant, before he receives it.

In common years the young female buffaloes, that arrive at maturity, are more numerous than those which die, and the herds increase; but now and then distempers occur, which reduce the flocks far below the medium standard. Goats are pretty numerous, and are of the same kind with those in Dinajpore. I have nothing to add, to what has been said concerning them, in giving an account of the districts already surveyed. The kids for sacrifice, and a few weathred males are the only source of profit, and in general sell lower somewhat than in the two last mentioned districts. In this district there are two breeds of sheep. The *Sharn Shari*, or male and female of the one kind, are the same with those of Dinajpore, and are of the kind, that seems original to Bengal. They are diffused in small numbers through most parts of

the district, are managed as in Dinajpore and Rangpore, and the value almost entirely depends on the young males produced for sacrifice. The people never castrate them. The lambs are nearly of the same value with kids.

In a few parts their wool is made into blankets, for which it is very fit, as the finest in Mysore is made from the wool of this breed. This kind, as less subject to disease than the following, deserves encouragement.

The other kind of sheep called Garar has a long tail, and resembles the European breed more than any sort, that I have seen in India, except some of the kinds in Nepal. The Garar has small horns, and differs chiefly from the European breed in the form of its head. This sheep, so far as I can learn, is originally from the hilly country south from Munger, which forms part of the Vindhya mountains, but whether the breed extends all over the tract so named, I have not yet learned. As this is the only breed, of which Europeans can procure wethers, large herds are sent to Moorabedabad and Calcutta, and some have from thence been sent to Madras, Bombay, and other places, where tolerable mutton was not otherwise procurable, and were there called Bengal sheep, although they are not of that country, but are imported from Behar. In the parts of Berhar Behar, that belong to this district, are a good many flocks, belonging to people, whose ancestors came from the vicinity of Munger. Last year by far the greater part was carried off by a very fatal distemper, so that the number in the Appendix appears trifling; but probably in a few years, all the females being reserved, the number will be considerable.

The management of these sheep is conducted on a much better plan than that of the small sheep of Bengal, and is nearly on the same footing with that adopted in Mysore. The shepherds all weave blankets, and they castrate the male lambs to sell, usually when they are rising three years old, and they procure from the females a small quantity of milk.

A tup is kept for each score of breeding ewes, and a young male is kept to supply his place. The ewes have their first lamb, when two years old, generally in the beginning of the fair season. They breed once a year, and very seldom have at a birth more than one lamb. They breed until 7 years of

age, and are allowed to die a natural death. Each gives 4 or 5 lambs. The males are castrated at 4 months old, and, when rising 3 years old, are sold, at about 14 rs. a score, to traders who come from Meerabadahad. Older are seldom procurable. At 2 years old these sheep have 4 cutting teeth, at three years old they procure 6, and at 4 years they acquire 8; but here such wethers can very rarely be purchased. In spring the lambs are shorn, and each gives  $\frac{1}{2}$  ser of wool, which is much finer than the subsequent shearings. The second shearing also is not bad; but all the following are very coarse. The grown sheep are shorn three times a year, each giving on an average  $\frac{1}{2}$  (78 a. w. the ser), which sells at three sers the rupee. Each sheep therefore gives annually about 22 ounces of wool, worth 4 annas.

In the vicinity of Sayefgunj a large village of these shepherds, before the distemper, had about 4000 breeding sheep. They sold annually about 1000 wethers worth 700 rs., and their wool, at the above rate, would be worth 1000 rs. They had besides a little milk, but scarcely deserving notice. Their principal profit, however, was in the manufacturing of the blankets, to which I shall have occasion to return. During the rainy season the sheep are kept on the dry high pastures, in the dry they are driven to the banks of the great rivers, where they find, among the reeds and bushes, some short herbage. They receive no other food, but each sheep gets monthly one-sixteenth ser (Zila) of a coarse Ghazbers salt (Khaol Nemak), which comes from Tirahut. Its price is about 50 sers a rupee, so that 66 sheep cost about one rupee a year. The whole village gives for pasture to the value of only 8 rupees, paid in blankets. A man takes care of 500, and is allowed 35 rs. a year. The charges therefore come to about half the value of the wool. The remainder, and the wethers sold off are the profit.

An estimate of the number of swine will be seen in the Appendix. Cars on the same footing as in Dinajpore are very numerous in this district. A few have been trained to pursue the wild hog, and to bring him to bay, until their masters come up, and spear him. This sport is entirely confined to the lowest castes, who hunt for the pot. Near the capital several natives keep lap-dogs, of the European breed, of which they are very fond. Poultry are much

scarcer than in Dinajpore; geese are almost entirely kept as pets, there are very few ducks, and it is only the Modems, who will contaminate themselves by keeping fowls. In most places however pigeons are procurable.

*Fences.*—Still less attention has been paid to this valuable part of husbandry than in Dinajpore; so that in most places there is no sort of attempt to enclose any thing but the yard, which surrounds the hut; and the fences, for that purpose, are usually very slovenly, consisting of dry reeds placed on end, and tied very rudely together. This is intruded more as a screen to obtain privacy, than for any other purpose, and assists powerfully in spreading the flames from one hut to another. In many parts kitchen gardens are quite defenceless, or are guarded merely by a few dry bushes, stuck upon a small bank, that has been thrown from a ditch, and is of little or no efficacy. In the south east corner, however, there are round the mulberry fields many excellent ditches and banks, and some of them are planted with a kind of quickset hedges; but, although the returns are so great, and are so much increased by fences capable of excluding floods, in many parts the mulberry is left quite open. It is only in a very few other places of the district, that some quickset hedges are to be found about villages, and the plants, that are most commonly chosen, can scarcely be said to make a fence; for the only two that I observed at all common, were the *Jatropha Curves* (Vagh Erangri) and *Justicia Adhatoda*, (Harbaksa, or Tusi, or Rosa) both thin growing bushes without thorns. Near Bholahat the trees called Manglar (No. 84) Jiga (No. 90) and Amra (No. 94) are also used. Cuttings readily take root; but they do not make close fences. In the same vicinity the Ratan and Jajub, both prickly shrubs, are sometimes used in the hedges; but both grow in a straggling manner, and do not appear to be well fitted for the purpose. To enclose a field of one bigha ( $\frac{1}{4}$  of an acre) requires there 5 rs. for a ditch, and 2 rs. for a hedge. To keep the fence in repair will usually cost half as much. This is the statement of the natives, who here exaggerate the expenses of every operation. I no where saw round the same field a hedge and a good ditch; nor did I ever see a hedge, that was a good fence.

The want of fences is a great evil, and the cattle commit

uncommon depredations. A large proportion of them belong to the pure castes, who in this district enjoy high privileges, and are unconsciously insolent to the vulgar. Their cattle trespass with much impunity, and the poor of course retaliate, as far as they dare, by stealth, so that the community is a great sufferer. The people, who tend the cattle, seem to be sent rather with a view to prevent them from straying, than to keep them from destroying the crops, at least I saw many instances of a most culpable neglect. I have here very seldom observed cattle tethered, which in an open country is a very useful practice.

## CHAPTER VII.

## FARMS, RIGHTS, REVENUES, &amp;c

In this district the nature of farms is very much affected by the rank of the tenant. All the high or pure tribes, that is, Brahmans, Rajputs, Kayasthas, Sainis, Pathans, and Moguls, have a right to occupy, whatever lands they require for their houses and gardens, free of rent; and the same indulgence is granted to men of both religions, who pretend, that they are dedicated to God, such as Vaishnavs, Sannyasis, Vaishnavs, and Fakirs. Were these men to confine themselves to the duties of their profession, and to qualify themselves, by the nature of their studies and pursuits, for being useful in the instruction of the people, in the management of police, revenue and justice, and in the exercise of arms, such an indulgence might be highly commendable, and was probably granted on such principles; but as matters stand at present, the indulgence seems to be thrown away, or rather to be highly injurious to the state. Perhaps of the whole people of this class in the district, not one person in three can read even the vulgar tongue, and the numbers of those, who have received any thing like a liberal education, even according to the ideas of the country, is altogether insignificant. They are totally destitute of military spirit, even sufficient to induce them to act as private soldiers; and those, who are most distinguished, acquire only the art of keeping accounts, or perhaps the knowledge of a few forms used in the inferior courts of justice, and of some marvellous legends, and an abundant stock of chicanery. By far the greater part are mere illiterate peasants, with however a great degree of haughtiness towards their inferiors, and a very uncommon share of indolence and timidity. As however they are highly respected, and as most of the lands are under the management of such of their kinsmen as can keep accounts, under this pretext of land for houses and gardens,

besides the large proportion of land free of taxes, which they possess, they have contrived to seize on a great deal belonging to the assessed estates. In Gorguribak I was assured by the native officers, that they thus held one-fourth part of all the cultivated land, that belonged to the Zemindars. This was probably a great exaggeration; but there is no doubt, that they have become a heavy tax on these proprietors; and justice would seem to require, that some stop should be put to their progress. Every man, who has of his own lands free of taxes, might be prohibited from availing himself of his privilege, and some reasonable modus for the extent might be perhaps fixed. They are not indeed considered as entitled to plough any fields, which they thus hold, but they form plantations, which they call gardens, and which yield them a small profit, though to the public this occasions the loss of what the land might have yielded, had it been cultivated, and which would have been much more valuable.

The respect, shewn to the privileged orders, has however been productive of a much greater evil to the landlords, and to the public. I do not indeed know, that this has been sanctioned by any law; but in practice it is universally admitted, that such persons, when they rent land, and are to pay a less rate, than has been fixed, or is usual for farmers of a low birth. The reason assigned for this is, in my opinion, a sufficient argument for totally suppressing, or at least discouraging the practice. It is alleged, that, as they cannot demean themselves by personal labour, and must hire servants, they cannot afford to pay so much rent as low fellows, who are born to labour. This, I would say, implies that they never should undertake the business.

In Ronggopoor I have indeed stated, that such persons, with great advantage to all parties, have taken leases of a large extent of land; but then they do not attempt to cultivate themselves, and let out their lands at rack rent, and they pay much more to the Zemindars, than, considering the usual inactivity of such people, they could otherwise secure. Here on the contrary under tenants are seldom allowed, especially where this practice is carried to the greatest extent. These tenants of high birth keep large stocks of cattle, and hire servants to labour their farms. Owing to their pride and sloth, they are in general so excessively de-



fringed, that they could not afford to pay a fair rent, and even at the low rate, which they give, they could not live, unless their herds of cows and buffaloes gave them sustenance, and unless many of them found a resource in begging, which according to their ideas, it must be observed, is the proper and most honourable manner, in which many of them can live, and perfectly consistent with their notions of dignity. Their herds of cattle are a great nuisance to their low neighbours, who presume not to complain of the encroachments, which they make; their lands are badly cultivated; and they live at the expense of the landlords, as paying a very trifling rent; yet, as destitute of science, of activity, or of the wealth which encourages the industry of a country, they are a more useless burthen of society, without contributing to its splendour. This practice should therefore, if practicable, be discouraged, as a disgraceful and pernicious departure in these high castes from the duties of their station; but the Zemindars, while so much under the control of these peopled relations, as they are at present, will never affect such a good piece of economy; and, unless government interferes, the evil will probably continue increasing.

The next class of tenants in this country are the tradesmen, who in general hire small plots of land for the same purposes that I have mentioned in Dinajpoor, and which does no injury to any one. The only thing additional, that I have here to notice, is that some persons included in this class, that is the Goyals who prepare milk, would in Europe be reckoned more farmers. Some of them have very considerable farms, like the high ranks; but, although they cultivate them by servants, and pay a heavy rent, they make more profit, because they attend more carefully to their affairs. The expense of hired servants on the large scale is however so great, that their cattle form the principal resource, which these people have, and the farms are chiefly kept for the accommodation of their herds. It is this class of the artists, that possess by far the greater part of the agricultural stock, that belongs to the tradesmen; and some of them are very wealthy. I heard of one, who had 1000 head of cows. The other tradesmen chiefly cultivate by means of them, who receive a share of the crop.

The third class of tenants are called Chases or plough-

man, but among these are included not only tenants, who lease lands, but those who cultivate for share of the crop, or for wages. In the eastern parts of this district, there are many of those, especially Muhammedans, who have large farms, and abundant stock, although very few are so wealthy as the great farmers and traders of Dinajpoor; but their stock enables them to trade to a certain extent, and to supply the wants of their poorer neighbours. In the western parts again there are many fewer of the labouring tribes, that lease considerable farms, most of which are occupied by the high tribes and cowherds. The tenants of these labouring castes always pay a much higher rent than the others, and this indeed often amounts to such an intolerable height, that the poor creatures, who have no other resource, are obliged to run away, after having parted with their whole property. Few or none of the Zemindars condescend to bestow a greater care in the management of their estates, than to inspect, in a general way, the annual account of the settlement, that has been made. If the amount is kept nearly the same, with what it was last year, they give themselves no further trouble. Now the manager, who wishes to oblige a friend, whether from corruption or kindred, gives him a deduction, and places the amount on the lands, that are held by the low or poor tenant, so that it very often happens, that in the same village the rate of rent for a bigah is to one man, two annas, and to another 2 rs. These are extremes; but smaller, though still enormous differences, such as 4 annas and a rupee, are almost universal; and this is totally independent of the nature of the soil; nay in general the best land is occupied by the highest castes, and pays the lowest rent. In the course of one or two years the low tenant runs away in arrears; and as a deduction of rent must be made to induce a new settler to come, an addition is made on those who remain. The runaway labourers, having lost their little stock, are now reduced to take service from the high castes, and naturally enough abuse them, not only by insolence, but by petty emboldenments; and the proud insolence of their masters, gives ample room for both.

A fourth class of tenants are the Kolayts or under tenants, who have no lease nor possession from the Zemindars, but hire land at rack-rent from the treasury. Under existing

circumstances, no means for the improvement of the country appear to me so likely to have effect, as the encouragement of large tenants, who should have reasonable long leases, and who might re-let to under tenants at rack-rent. This, as I have before said, is just exactly opposite in its effects, to the present plan of employing an immense number of petty tenants, whose rents are farmed, for short periods, to agents, that are invested with all the power of the landlord. The leases ought not to be in perpetuity, otherwise the landlord's increasing interest ceases, and the farms subdivide among heirs, so that the expense of collecting becomes intolerable, as has happened in the estate called Boda of Rangpoor. But the leases ought to be for such a length as to induce the tenant to lay out money on improvement. With this view leases for life are by far the most advantageous; and the landlord in prudence should extend them to the tenant's son, whenever he offered a reasonable addition of rent. Large farms cannot be instantly produced, because there are great numbers, who hold petty possessions in perpetuity: but this might be gradually overcome. All the waste lands, which a man possesses, may be divided into farms, and let at whatever they will bring to individuals, whose farms might be enlarged, as tenants, who occupy in perpetuity, become extinct, or run away. This would require the removal of all sort of shackles, whether from custom or settlement. Rich men would offer for such lands, were the custom of farming rents to Mastajira or landlords totally prohibited, which it certainly ought to be, as ruinous and oppressive.

The expense of implements is here nearly the same as in Dinajpoor, and amounts to a mere trifle. In some parts towards the N. E., where no iron is used in the plough, it is next to nothing. Where the soil is stiff, and where iron teeth are used in the rake drawn by cattle, the expense is rather heavier. The principal stock is both distaste in cattle, and here this charge is comparatively heavy, although a good deal of the land near the Ganges requires no assistance from the plough, and the only expense attending its cultivation is the sowing and reaping.

In the eastern parts of the district the labouring tools are small, and of about the same value with those in Di-

najpoo, that is on an average are worth about 3 ru. a head.

In the western and greater part of the district, the cattle are much superior, their average value being nearly double, of what is above stated. Two or four oxen there no doubt plough a good deal more, than the same number of poor cattle do towards the east: but this excess is by no means in proportion to the difference of price, especially where a ploughman is hired, and his master, as usual, is indolent.

In the eastern parts, where 8 cattle are employed, being there mostly of a poor breed, they cultivate about the same quantity as in Dinajpoo, that is a pair plough about 5 acres. Where many cows are employed in the plough, some less must be allowed; and, where the soil is very light, or towards the Ganges, where much is sown without culture, a pair of oxen will serve for a furrow, that contains more than 5 acres of land under crop.

In those parts, where 4 cattle are allowed to the plough, they cultivate nearly double the above extent, and there is a trifle less expense bestowed on implements. Where cattle are kept for each plough, it is no where expected, that they should plough 3 times as much as one pair, because the ploughman has not time, and especially as a large proportion of ploughs, with such a stock, belongs to idlers. This reduces very much the average rate; and as this practice is most common, where the cattle are best, if we take it into the account, we shall scarcely find any where, including all the plough cattle of a division, that they plough at the rate of more than 5 or 6 acres a pair.

On the farms, where 4 or 6 cattle are kept for each plough, there no doubt is a great saving in the wages of the ploughman. Where however there are 4 oxen, the ploughman can do little more than plough and feed his cattle, and when there are 6 oxen he even requires some additional assistance, while in Dinajpoo the ploughman, except with rich crops, does every labour that attends the sowing, and sometimes more. In those cases therefore, a great expense is incurred in hiring people to weed, transplant, reap and thresh. No regular establishment being kept, for performing these operations, and every one being eager to procure servants at the same time, as the seasons pass, the wages

given on such occasions have become extremely burdensome; while the want of care in the greater tenants has given rise to a system of embodiment at harvest, that would be ruinous to the poor farmer, who did not either avoid it by his own labour, or by taking a share from the rich. On this account the estimates usually given of the expense attending any species of cultivation, in this district, are liable to great doubt. They are commonly procured from the rich farmers, as being the most intelligent men; and who could not live, were they to pay a full rent. The account is swelled out by numerous idle fellows, who are hired at a high rate to weed and plant, and whom their employer is too lazy to superintend; and an enormous charge of one-seventh is made for reaping, while the produce is diminished by what the reapers pilfer. The account, so far as it affects the profit of the rich is true; but the poor man, who labours with his own hands, if he hires in men to carry on any operation with dispatch, carefully superintends their labour; and he is hired in turn to assist his neighbours. His harvest, it is true is pilfered, owing to the prevailing example set by the rich; but he in his turn shares in the spoil of his neighbours. Without taking this into consideration, it would be impossible to explain, how so many poor men live, and pay a heavy rent, while they have no resource from cattle, nor from any other means but the rearing grain, nay, who must usually borrow part of their stock at a most enormous rate. Two calculations given by rich men at Nahnagar, may suffice for the rate of expense.

A plough with 4 oxen will plough about 32 bighas, Calcutta measure:—

Ploughmen 10 rs.; Boy to tend the cattle 12. 8 anns; implements 12. labourers hired to weed and transplant 7 rs.; seed 3 rs. 8 anns; The average gross produce, as by the tables, of 32 bighas, 55 rs. 3 anns, 4 pies; one-seventh for harvest 12rs. 9 anns, 12 pies; Total 48 rs. 9 anns, 12 pies.

A plough with 6 oxen will cultivate 50 bighas:—

Ploughmen 10 rs.; Boy to tend the cattle 2 rs. 4 anns; implements 12.; Labourers hired 10 rs.; seed 4rs 3 anns; The gross amount, as by tables, 84 rs. 11 anns 16 pies; deduct for harvest 12 rs. 8 anns 16 pies; Total 48 rs. 14 anns 16 pies.

In treating of the condition of labourers, I shall have again occasion to resume the subject of the expense incurred in cultivation. The custom further of cultivating for one-half of

the produce is here also common, and those who carry on all the operations except harvest, and who furnish all the stock, are by all admitted to live better than common labourers, or hired servants; the whole expense of cultivation cannot fairly, therefore, be estimated at more than one half of the produce with the expense of reaping it, and the difference between that and the rent ought to be considered as the net gain of the farmer. If the whole rent paid were only taken into consideration, I am persuaded, that this gain would appear much greater here than either in Dinajpoor or Ronggopeer, and therefore the profits of the profession ought to be considered as higher. It is very true, that a Magul or Brahman may give a very fair account of his profit and loss, and by that it may appear, although the rent he pays is a trifle, that he has little or no profit on the grain which he rears; yet he still continues to follow the business, which is highly degrading to a person of his rank. The reason is, that he has a large herd of cattle, which without a farm he could not maintain; he makes no allowance for what is given to them, and endeavours to show that all his profits arise from the cattle, and that he is totally unable to pay a higher rent. Such tenants, as I have already said, should by all fair means be discouraged, and those only ought to be employed, who are not too high for a careful discharge of the duties of their profession. These would cultivate with more economy and industry, would pay a higher rent, and still would become richer; for notwithstanding the large herds, which many of the high castes possess, they are in general extremely necessitous.

A great proportion of all manner of produce, grain, milk, cocoons, indigo, &c. is usually spent, before the person who rears it has brought it to market, so that the system of advances is carried to full as great an extent as in Dinajpoor, and a large share of the farmers, high and low, could not carry on cultivation without receiving them. The liberal terms on which the Company deals, make all desirous of receiving their assistance, and renders it very difficult for the agents to prevent heavy losses from the balance. The very advantageous terms given by the indigo planters, induce the natives to cultivate the plant at a lower rate, than they could otherwise afford, and both these means extend some way in carrying on the cultivation; but are very far from being adequate

to supply one-third of the demand. The remainder is given by merchants and frugal farmers, mostly Muhammedans, and I had occasion to mention, when treating of indigo, that the terms are uncommonly hard, which shows the urgency of the want.

No attempt, so far as I heard, has been made in this district to regulate the size of farms, which after all are nearly of about the same size as those in Dinajpoor, where attempts of the kind have been made; for there being few under tenants there are few very large farms. Where the custom of keeping four or six cattle for each plough prevails, many poor farmers have not such an extent of capital, but two or three join in a plough, which goes alternately to their respective fields.

A large proportion of the farmers are in debt, chiefly to merchants of various kinds, who make advances for their produce, silk, indigo, grain, and butter. The quantity of arrears of rent is not considerable, and the total loss by a deficiency of payment to the landlord, is very trifling. Formerly, it is said, this loss was very heavy; when harvest came, the tenant could not sell his grain, and was under the necessity of running away. For the last few years there has been a constant demand, and the tenantry are improving very much in their circumstances. This is usually attributed to the crops, having formerly been much more copious, so that there was no one to eat them; but the crops for some years have, it is said, been uncommonly scanty. I rather imagine, that the demand is owing to an overflowing population, which has now recovered from the effects of the dreadful famine in the 1177 (A. D. 1770). On this account the labourers are suffering, while the tenantry are less oppressed by debt.

On most estates it is customary to assist new tenants by a little money advanced. If he brings implements and cattle, the landlord or his agent, advances grain for seed and food. The latter is paid back from the first crop, with an addition of 50 per cent.; twice as much is required from the farmer. As the loan is seldom for more than six months, this is an enormous usury.

In this district I have not been able to learn anything satisfactory concerning the common rate of rent, which is kept a profound secret by the Zemindars and their agents. They will readily acknowledge the actual different rates, that are

in use on their lands, for instance from 1 or 2 annas to 4 rs. a bigha, but without knowing the proportion of each rate, this is telling nothing, and the agents will universally admit, that these rates give no idea of the respective value of the produce, the best lands very often paying the lowest rate. Where the lands equally and fairly assessed, I have no doubt that they should be able to pay nearly at the same rate as in Dinajpore, that is on an average 10 annas a bigha Calcutta measure.

In Dinajpore and Rangpore, I have mentioned, that under different pretences various charges are besides paid by the tenants; and these charges being illegal, or at least not recoverable by law, are exacted by various indirect means. What I have said before on this subject is pretty nearly applicable to this district only, as the Zamindars, and still more their agents, would abhor the idea of fleeing the high courts, so the complaints of the poor are more urgent, and appear to me more fully established, than those which are made in Dinajpore. Mr. Elberton, in whose experience and moderation I have great confidence, seems to think, that these additional charges raise the rent three-fourths more than the engagement; but, I have said, the real extent and nature of these abuses, could be ascertained only by a most patient legal investigation, and that conducted with a skill not only in avoiding oblique and the influence of corruption, but also in country affairs, that few possess. I here commonly heard of a *Hakimi* and *Grihanthi* price for almost everything. The former is the price which the Zamindars and all their servants choose to pay for what they want; the latter is what other people must pay, and generally is about double the former. This however, I am afraid is not all. In several cases I had proof, which appeared to me satisfactory, that the agents used various false pretences, such as supplying my wants, and that of other travellers for fleeing the people to a considerable amount without paying anything at all.

The total produce of the arable lands being estimated at 2,10,97,192.6 rs. allowing one-half for the fair expense of cultivation, and one-half of the remainder for the net profit of the tenant, we may judge somewhat of the extent of the fair demands, which the Zamindars might make, and which probably very far exceeds what they receive, after making every deduction for free estates.



The whole rent is paid in money by various instalments, and as in Dinajpoor is usually collected in trifling fractions by means of ignorant messengers (*Maharoi*), who cannot give receipts, and are a dreadful charge to the tenantry, as they pay the whole expense of such messengers. Although I am aware that the nature of the people, little inclined to discharge their legal debts, requires constant dunning, and that this expense ought to induce them to be regular in their payments at the office (*Kachahri*) of the landlord; and although it seems hard to proceed to recover payment by legal distress, without previously endeavouring by more lenient steps to recover arrears; yet I am persuaded, that the true interest of both landlords and tenants require, that this practice of sending messengers with the bills should be entirely prohibited, that the tenants should be made to know that they must either come voluntarily to the office (*Kachahri*), and pay their rent at the stated period, or there obtain from their landlord a legal delay, or that he is at liberty to recover his rent by distress. The agents are the only persons who gain by these messengers, all of whom pay one way or other for their employment, and all that they take is a clear loss to the landlord and tenant. Messengers therefore should be totally prohibited from receiving rents, and from taking any hire from tenants; and, as such people are extremely daring, nothing less than severe corporal punishment, in case of legal conviction, would deter them from such practices. The order of their superiors should of course be no legal excuse.

The tenures, by which farmers in this district hold land, are extremely various. Some parts of this district belonged to Dinajpoor, when Mr. Hetch made the settlement of the Raja's estates, and are rented in the same manner as the other lands of that district. In the other parts of the district there may be said to be four classes of tenants. One are by the natives usually called *Kotumars* or *Chakbandi*, and may be rather considered as proprietors; for they pay a fixed rent to the *Kotumdar*, which can never be raised, and in general they can sell their farms to whomsoever they please. In other cases, however, this is not allowed. Why they were not placed on the footing of the *Murkaria*, who hold lands of a superior lord, I do not know. Their rent is in general very low; and some of their possessions are pretty consid-

derable. The second class, nearly approaching to the above, have leases, which were signed by the gentlemen who made the settlement with the Zemindars. These leases are perpetual, even if the lands should be sold for arrears of revenue, and the rate is now considered very low, the price of all kind of grain having risen prodigiously since the settlement was made. Thirdly, those who possess lands in perpetuity from the owners; but whose right of possession becomes void, should the estate be sold for the arrears of revenue. Such possessions in this district are most usually called *Muddi*. Some of the tenants have leases, others have not, but their names and rents are entered on the books of the estate, and by its customs these have an undoubted right of possession at the same rate. In some cases, however, as will afterwards be mentioned, means are taken by the landlords to make evasions. Fourthly, those who possess on short leases, at the expiration of which, they may be deprived of their lands, and these in fact compose by far the greater part of the tenantry. In no case, however, is it customary to turn a tenant away, who would give as much as any other offerer; nor is a man ever deprived of his house and garden, nor is the rent of these ever heightened, so long as he chooses to occupy them.

As it has pleased government to vest the property of the lands in the Zemindars, and as this act is now irrevocable, I am persuaded, that this tenure is by far more advantageous for the community, than any other, by which the tenants could hold their lands. As however, I admit, that most of the lands in this district are held by this tenure, and that the people are not so industrious as in Dinajpoor, where a different tenure prevails, many may naturally think, that there is here a practical proof of my being mistaken. I endeavour to account for appearances as follows. First, wherever this custom prevails in this district, the people are more industrious, and the land is better cultivated than where the leases are perpetual. Secondly, the leases are too short, seldom exceeding three years. Thirdly, the high estates, that is the most indolent, are encouraged by paying a very low rent, while those, who are industrious, are reduced to beggary by enormous exactions. To give an idea of these I shall mention what is said to be an usual practice. The leases on an

estate having expired, the manager assembles the people, and speaking to all kindly, encourages them to commence the cultivation with spirit, and talks to them of his moderation and justice. He finds various pretences for delaying the leases; one of the most usual of which is, that he does not know the value of lands, nor the extent to which the people will be able to cultivate; and he assures them, that when he has seen the real condition of affairs, everything will be settled to their wishes. When a considerable part of the cultivation has been performed, he calls the people together, and fixes the rent, at whatever he pleases, and the people must either accept of his terms, or lose the whole crop on the ground. This practice I was assured is very common, and it may seem extraordinary that the people should so often be duped; but I know of none so easily misled by promises as the natives of this country, and even the most acute wits of Calcutta or Madras are often beguiled by the high prospects of gain, which a known rogue has held out.

It cannot be imagined that I should propose to render void such leases in perpetuity as now exist, which would be an act of intolerable injustice; but the Zemindar should be perhaps restrained from granting any such to new tenants, except for houses and gardens, the rent of which, to all cases, should be fixed at double the actual average rate of fields in the estate where they are situated, to be ascertained by its books. Each of these kind of leases or rights of possession may be of two natures. First, the rent may be fixed upon the extent or number of bighas occupied, and the tenant may cultivate them in whatever manner he pleases, or may allow them to be fallow; but he must pay the rent. This kind of tenure in various parts is called *Mokurrari*, *Jama Zemin*, *Kumkacht*, *Bighati*, *Kumdar*, &c.

In the leases or agreements, which are granted for land in this manner, the number of bighas is usually mentioned, and the rate of rent for each is stated. The landlord may at any time measure the field, and, if he finds more than the lease states, he can only charge the surplus at the same rate, that is mentioned in the lease or rent-roll of the estate. In many parts of India it is usual to fix the rent of land according to its value, and to divide the lands of a village into three, four, or more qualities, each of which is to pay a certain rate.

This plan, which I confess appears natural enough, is followed in a very few places of this district; but in most is totally rejected. In all villages, indeed, you find lands rented at very various rates, but these are totally unconnected with the quality of the soil, and depend entirely on the influence, which the person, who obtains the lease has over the person who granted it, and the best lands are often the lowest rented. In other places again no measurement is attempted; but the master and tenant agree upon a certain rent for the farm taken in a general way, whatever may be its extent, or in whatever manner it may be cultivated. This kind of agreement is called *Gushundi*, in opposition to *Darbundi*, where a certain rate on the *bighah* is specified. Were the *Zemindars* to attend to their affairs this is the most rational method, as preventing the constant oppression to the tenants, and the enormous expense to the master, that arise from measurement; but in general, especially where the leases are perpetual, this would prove totally ruinous to the owner, as his agents would contrive to let the whole for a trifle: a certain rate on each *bighah* is some check on their villany. In the second case the tenant pays only for what he actually cultivates. A certain rate is fixed for each species of crop, according to its supposed value or profit; and, if the land gives two crops in the year, it pays two rents. This tenure in various parts is called *Husebulhaseli*, *Halhaseli*, *Kasht*, *Pordur*, *Darbundi*, &c.

From the *Ayees Akbery* it would appear, that in the time of *Abul Fazi* this mode was very common, that is to say on the face of the public accounts; for at all times, I suspect, it must have been totally nominal, as at present it no doubt is. It implies, that every field in an estate, should be measured at least once a year, and often two or even three times, which on any estate of considerable size lays open such room for fraud, as would be totally impossible to keep within sufferable bounds, except perhaps by a severity of punishment, that would be a greater evil. The usual practice is therefore, when a new tenant enters, and has cultivated his farm, to ascertain the rent by the rate contained in his agreement, and he continues afterwards to pay the same rent, subject, however, at any time to a re-measurement, if he increases his cultivation, or if any part of his land should be carried away

or destroyed. In many parts it is usual to fix the rate of the land, that is occupied by houses, gardens, and plantations, (Chandri, Basti, Ud Basti, Bagut), in the first of these manzars, while the fields (Kohut) are valued by the second. In all parts the high tracts pay nothing for the former description of land; and in some parts of the district all those, who rent fields, are also exempted from paying for lands of this description.

In some places I was told by the agents of the Zemindars, that there was a customary *Dar* or rate fixed for each species of crop or land, and that more could not be exacted; but the collector assured me, that, if any such settlement had been made, he knew of no evidence of it upon record. I am, however, told, that in some cases the judge had found sufficient evidence of such a rate being fixed, at least by custom, and in consequence had determined, that the parties should adhere to it as a rule. Where sufficient proof exists of any such rate having been established by legal authority, there can be no doubt of the necessity for every upright judge to enforce obedience, nor could the government, with any sort of justice, alter the regulation, so as to affect tenants now in possession; but I have already had occasion to represent, that in a view of real improvement such tenures are injurious to the country, and that landholders should on all occasions be permitted to let unoccupied lands, on such terms as they please, only rendering all such leases void, on the estate being brought to sale for the service of revenue. The utmost caution is also required in admitting the proof of a customary rate; for both landlord and tenant may have an interest in fixing it so low, as may affect the public revenue. In by far the greater part of the district, however, the agents of the Zemindars alleged, that government had fixed no rule, and that they might let their lands at whatever rate they and the tenants could agree; and this appears to me, as I have frequently stated, by far the best footing on which the affair could be placed.

Having now finished, what I have to deliver concerning the country, I proceed to give an account of those who cultivate lands in which they have no property. I have already, when treating of domestic slaves, said all that has occurred to me concerning such of these unfortunate men as are employed in

agriculture. I now therefore shall give an account of those who cultivate for a share of the crop, of those who are hired by the month or season, and of those who are usually hired by the day, premising that the same person joins often two of these employments, and that many small farmers, who have less land than their stock will cultivate, employ part of their time in cultivating for a share, while many others, who have not stock for one plough, join with neighbours to complete what is wanting, employ it by turns on their respective fields, and when they are not engaged in using it, hire themselves out as day labourers.

A man who has stock sufficient to keep a plough, but has no land, and cultivates that of others for a share of the crop, is here also called *Adhiyar*, and is much on the same footing as in *Dinnajoor* and *Ronggopeor*. In general, however, their reward is higher, as they do not reap the share of the crop that goes to the proprietor of the land; or, if they do, are paid for their trouble. They either, however, furnish the seed, or if they borrow it, as almost always happens, they repay it with interest at the rate of 100 per cent. They pay all other expenses of cultivation, and take a half of the crop. Their condition is very generally admitted to be better than that of hired servants, or daily labourers. They are chiefly employed by the high castes, by tradesmen who hire land, and by proprietors who reserve land to cultivate on their own account.

The servants, who are hired by the month or season, are chiefly ploughmen, and those who tend cattle. The former are usually badly paid, but are only engaged for nine months in the year, and are allowed the harvest for themselves. It is true, that they do little work, and are allowed time to repair their huts, and do other little jobs for themselves. They are of course generally married, and have families, which may usually consist of four persons, that is a wife and two children. The expenses of such a family was said on an average to be 24 rs. a year. Now his allowances are usually as follows. Money 4½ rs., food or grain (at ½ cor a day) 1½ r., leaving a balance of 18 rs. The low allowance given to women for beating rice in this district, cuts off a great part of that grand resource, which the poor in *Dinnajoor* and *Ronggopeor* enjoy, and which almost always ensures them of

subsistence. I have stated, that according to the native accounts, a woman cannot in her usual morning rate of working procure more in the 10 months, which, allowing for sickness, she may be allowed to labour, than 6 ru.; and by spinning the remainder of the day, she cannot well clear more than 4 annas a month, or  $5\frac{1}{2}$  ru. a year. Whatever deficiency there may be, it is said is made up by harvest, and the average rate of gain by this, including the presents called *Lora* and *Kuri*, was stated at an less than 5½ sers of rice in the bush daily, so that in three months the man may gain 12 mams of grain, worth about  $4\frac{1}{2}$  ru., leaving still a balance of  $2\frac{1}{2}$  ru., which is supposed to be either made up by pilfering in harvest, or otherwise the man borrows from his master from year to year, until he can get no more, and then runs away. The women here, however, make much by weeding; and at that time in many places clear  $1\frac{1}{2}$  r. a month. It would thus appear, that, notwithstanding the low price of clearing grain, the women actually earn more than the men. This is the usual rate of hire about the middle of the district, but of course there are many variations. In some parts they are nearly on the same footing as in Dinajpore, receiving throughout the year 8 annas a month, with food and clothing or 12 annas and food; but then they have no profits from harvest. I have nowhere in this district heard, that this class of men have mortgaged their services, as is usual in Hongkopoore.

The person who tends plough cattle is allowed 8 annas a month, and 4 Chhataks of rice for 6 head, and a boy of 15 or 18, who might plough, can tend 84 oxen, so that he has 8 annas a month and half a ser of grain a day, a higher allowance than is given to the ploughman; but he has no harvest. A very young boy or an old man is, however, able to provide for himself by tending six cattle, and is no burthen on his kindred. Almost all the servants are however in debt to their masters, and without discharging their arrears cannot legally enter into any other service.

There is, however, in many parts of the district, especially towards the west, another class of monthly servants called *Ashoyras* or *Chautharis*, who neither receive wages nor food, except as a loan. These men have a house, and rent some land. The master furnishes the implements and cattle, and the *Ashoyra* ploughs 30 days in the month on his mas-

ter's field, eight on his own, and two on that of the boy who tends the cattle, and who is either his own son, or that of one of his neighbours. Thus, the use of a wretched stock of perhaps 40 *ru.* in value, for 8 days in the month, is reckoned an adequate reward for 22 days' labour. Each party pays his own rent and seed, and weeds and reaps his own field. In some places these servants have a little stock, and keep one or two oxen, in which case they are called *Bahaniyas*, and are allowed for each an addition of three days' ploughing in the month, so that we have the following estimate. Six strong oxen, such as are usual in that part, will cultivate exceedingly well 45 *bighas* of land or 15 acres. Their hire is equal to  $\frac{1}{4}$  of the whole expense, the ploughman's hire  $\frac{1}{8}$ , the hire of the boy who tends the cattle  $\frac{1}{8}$ , and the cost of the implements  $\frac{1}{8}$ . The boy, if hired by the month, would receive 8½ *ru.* a year; so that the expense of these operations, at this rate, would be 57½ *ru.* The weeding costs 20 *manas* (34 *a. w.* the *seer*) of the coarsest grain, worth 5 *ru.* The transplanting costs 5 *manas* of grain, worth 1½ *ru.* The seed will cost 4½ *ru.*, total expense 66½ *ru.* The average produce of a grain farm of this size in the south-west part of the district, where this estimate was made, when fully cultivated with a proper stock, may be taken at 104 *ru.* 2 *annas*, deduct  $\frac{1}{4}$  of the whole for harvest and threshing, and there will remain for rent and profit 41 *ru.* 6 *annas*.

The people who are hired by the day to weed and transplant, or to supply the place of ploughman that are sick, get usually three *panas* of *couries* a day, or three *seers* of grain. In some places the wages are considerably higher. A man, in the former case, allowing him to find work, and to be able to perform it for 270 days in the year, will gain 20 *manas* of grain or about 12 *ru.* a year. His wife often labours at the same employments, and will make fully as much. They would thus appear to be better provided than the monthly servants; but they have less advantage in harvest. These men also are usually extremely unscrupulous, and I know that many of them are so imprudent as to anticipate their wages, by taking money from *indigo* works four or five months before they are to earn it. Without, indeed, paying them in advance, no man can in general be procured, and this in fact adds very highly to the price of their wages; because they



sublim perform the contract honestly, and generally contrive to be paid for many more days than they work. This is especially the case towards Europeans, and the indigo manufacturers find this less a pretty considerable charge. Owing to the ploughmen, that are hired to work by the high farmers, performing no other part of the work, and the necessity of finding people to weed and transplant, the number of day labourers is here much more considerable than in Runggepoor, and perhaps even than in Dinajpoor, where the farmers, who live on stiff clay land, act six months in the year in this capacity. Here there are no extensive tracts of such land: it is generally so much intermixed with land of a different nature, that each man's farm gives him constant employment.

*Notes.*—In this district the free estate, as far as I can learn, amount to a much greater proportion than in Dinajpoor and Runggepoor: but the actual extent is not known, for a great part of the register, which was in the collector's office, has been lost. I was assured by the various people, whom I consulted, that in almost every part of Northern Hindustan and Muzaffer the lands claimed as free amount to one fourth of the whole. In Jeonatabad, Cramber and Tappoor the claims it was said do not exceed 1:16th. This would seem to require an investigation, for I have no doubt, that many are putting up claims, who have no just title. There are various means, by which they can obtain possession; and if their claims come to be challenged, they will say, that their papers have been lost; but that they were entered in such and such a number of the register, which is known to have been lost. This and several undisturbed possession, would render the resumption difficult. One obvious means for obtaining possession, which is said to be now practising, is for a Zemindar to give some man lands, as a free possession, after allowing him to retain the lands for some time, he enters a suit for their recovery, and allows himself, by some error, to be succeeded. The new proprietor has thus obtained possession confirmed by legal decision, which would be a strong point in his favour, were an investigation to take place. It may be supposed, that the Zemindar would not, for his own sake alienate his lands: but we well know, what influence the supposed efficacy of supposed pious deeds have had in Europe, and the large donations, which on that account have been liberally made. The natives are very strongly disposed to act on such principles; but they are liable to be actuated by more immediate interests than the expectation of future divine favour. They may be in debt, and may wish to raise money, and a rich man may wish to purchase a free estate; for, as I have mentioned in Dinajpoor, there is no necessity for lands, that have been granted for pious use, being applied in that way, and the lands, which have been granted to support a Brahman, may be sold, and belong to a cultivator. Besides there is nothing to hinder a Brahman, after holding the lands for some time, to return them to the donor. In fact much free land now belongs to the Zemindars, who are of course taking every means

\* As the management of private estates in India is a point on which, every information is desirable, the greater part of this section is retained.—Ed.

at the expense of their assessed estates, to increase in value: but lands are exchanged for good, the nominal measure of the estate is gradually increased, and lands are added, so that a right of occupancy by prescription may be acquired.

It has been customary, on the failure of heirs to a free estate, to allow the Zemindar of the estate, to which they formerly belonged, to resume them. These portions, instead of being added to the estate, as a security to the public for the revenue as they ought to be, are often still considered as free, and extended at the expense of the assessed lands by all possible means; and I am told, that some estates are now so much impoverished by this means, and by the lands let at a low rent to the high caste, as scarcely any longer to be worth the holding, and are sorely kept in order to strengthen the rights to those lands by a longer possession, so that no evidence could be procured concerning the above mentioned circumstances. I am also persuaded, that many owners of small free estates have found means to procure an exchange for the lands originally granted, and have in their stead procured land of the best quality: far in the adjacent district of Dinajpur, the free estates are notoriously of the worst soil in their vicinity, and here they are generally the very best. The whole of this subject therefore requires a careful revision, and it cannot commence too soon; lest the witnesses should all have died. It is also probable, although the Collector is not aware of it, that on examination there might be found many native papers, which would enable, at least a part of the lost register to be restored.

The free lands have been granted on a variety of pretence, which it would be unnecessary to relate, as it is universally admitted, that the owner is in no respect bound to apply them to those purposes, and may alienate them in whatever manner, and to whatever person he pleases. Very few of the grants have originally been of such a size, as to enable the possessor to live with the splendour becoming the rank of a gentleman, such a manner of living is not indeed suitable to any subject of a despotic government, who is not a servant of the people; and the habit of a mean appearance has been here so long riveted, that now, when the government has been anxious to bring up a respectable gentry, and for that purpose has made a vast sacrifice of revenue, neither those, who have been secured in free nor in assessed estates, have ventured to emerge from their dens of obscurity, sloth, and idleness.

The free estates in this district, contrary to what is the case in Dinajpur, are rather the best cultivated. Part of this is generally, and justly, attributed to their being of a better soil, than those which are assessed. Another reason is usually assigned; but it appears to me, that the people who assign it, are totally mistaken, and that what happens, and what actually encourages the cultivation, is just diametrically the opposite, to what they imagine. It is supposed, that the free estates are more fully occupied, because they are lower let; and on enquiry you will be shown poor land on an assessed estate, which is let at 3 *rys.* a bigha, while the best and highest on a neighbouring free estate does not pay more than a half of that amount. At first I gave way to this opinion; but on further inquiry I found, that it was entirely fallacious: that on the free estate the whole land was let at a *rupya* a bigha, while the greater part of the good land on the assessed estate was let at 4 *anas*, and in order to keep up the last year's rental, large sums were placed on the poor, many of whom, being unable to pay the demands, deserted their possessions. The good state of cultivation on the assessed estates is therefore owing to the rent being low, and to the tenants being obliged to make some sacrifice to pay it, while at the same time it does not exceed the bounds, that industry can discharge. The generality of free estates being small,

and easily inspected even by the most ignorant, the losses, which arise from the mismanagement of agents, are avoided, and the greatest of these roadsters in the unequal assessment of lands. The very worst managed land in the district is either free, or may be said to be such, as being granted in perpetuity for a tribe. Whenever the size of such is considerable, it is as much neglected as the enclosed estates, and is managed in the same way.

The owners of the free estates are here, in general, very prudent frugal men, and live within their income. The land is very seldom sold and indeed are purchasers readily procurable. I am told, that in many parts it could not be sold at more than a rupee a bigha.

What I have said, concerning the industry, conduct and education of the Zemindars in Bhangpoor, is applicable to those here, only that in this district there are fewer new men, the Zemindars are more proud, ignorant and dishonest, live with much less splendour in every thing but equipage, delight more in a crowd of parasites and religious mendicants, are more grossly defrauded, are more meanly and oppressively treated their tenants, and are more devoid of politeness towards strangers. So far as I can learn, the Muhammedans are in general more exempt from these faults than the Hindus. In the eastern parts of the district the Zemindars are fond of the title Chaudhuri, but, where the Hindi dialect of Bhojia prevails, this is a less phrase, bestowed on rascals and such vulgar people. There such Zemindars, as cannot obtain the title of prince (Raja), content themselves with that of Lord (Singha). This is given even to new men; but in the eastern parts an heir, except their servants, will bestow on such persons the title of Chaudhuri.

The general system of the management of estates is the same in both districts, only here a much greater proportion of the rent is farmed out, from 3 to 5 cents, in persons, who here are called Masagire. These often let out their bargains to under renters, who still rent their portions to others, and these wrangle with the tenants, each making an agreement with such as have no losses, or taking a sum of money to decline all investigation for the term of his engagement. People are exceedingly eager to obtain these appointments, and I have no doubt in general pay for them the Zemindars being desirous, as in Bhangpoor, to keep a rental apparently as low as possible. The ground allowances of the renters are in general very trifling, and I have been assured by persons, who have had access to some of their books, although they had no reason to suspect the fairness of those, as representing the receipts and disbursements, that there did not appear to be any profit. Such may be the case, where Europeans were security for these renters, and then procured a view of their books, however, in some cases at least, the European had guaranteed the renter against loss; and had probably made a very improvident bargain: but even in such cases we are not to suppose, that the renter was without a very solid profit. In letting the lands he secured for his own family, or for that of some friend disposed to act reciprocally, losses, which were highly advantageous, and which a sense of common interest would secure from subsequent renters, for many years after his engagements ceased. In many places the renters, I am persuaded, are not reconciled with such gains; but obtain large profits in money, for the establishments, which I learned several of them maintained, far exceeded the whole amount of the allowances, that were allowed. I have no doubt in recommending, that the custom of farming rents occasionally or virtually should be totally prohibited, under the penalty of forfeiture. I am aware, that many careless lazy Zemindars might be ruined by this measure; but it would either compel the remainder to be more active, or it would throw the property into the

hands of active men, and prevent a rag deal of oppression, which the mass of the people now suffer.

All actual inspection into the conduct of their agents, on the part of the Zemindar, is considered as highly derogatory to his rank. He may superintend the general accounts, and inquire into the nature of the business, that he has with the Judge, collector or his neighbours, for they are mostly on very bad terms; or he may exact money from the farmers of the estate, when a new engagement is made: but he is disgraced, and considered as a mean fellow, if he at all interferes in the inspection of his farms or tenants. Their chief object seems to be to maintain an enormous establishment of dependents, from whom they receive adulation and presents, which do not appear on their rental; and for the same reason, they resign, for the maintenance of their relations, and even for their family expenses, lands which they call *Kamat*, and which are cultivated on their private account: so that very probably the actual profits, that may appear on their books are very trifling. Still however, they are so distrustful, that it has been impossible to induce them to make the annual returns concerning their estates, that government required. They are so indolent and such a prey to their servants, that it would be impossible to say, what their profits are. The principal estate in the district now pays its supposed net profits into the courts of justice, until it is decided, to which of the numerous claimants they are to belong. They amount to only 130,000 ru. a year, which in my opinion implies a mismanagement, that is altogether enormous. I do not by this mean to say, that the present manager may be found culpable. The evil may have been done before he took charge, and with great propriety he may not think himself warranted, under present circumstances, to attempt a reform of long established abuses; nor, considering his other avocations, may have leisure to attempt so arduous a task.

Although the produce here is grain, and the revenue paid to government small, I do not know, that even, if the estates were equally well managed with those in Rangoon, that they would be so productive to the landlords: because I believe, that the free lands are a much heavier drawback, and to those we must add the privileges of the high estates, and a most enormous establishment. I was in general assured, that the collection of the rents, usually amounts to one-fourth of the whole gross rental, and Mr. Elberton assures me, that on one estate, which as a security he had a right to ascertain, he found, that this was actually the case. To this we must add the expenses of agents with the collector and Judge, and the expense of the law suits, in which almost every landlord is engaged, and in which I believe almost every one endeavours to succeed by corruption: and, I have no doubt, so far succeeds as to pay as price, though I believe it seldom, if ever, reaches the hands, for which it was intended, or produces the smallest effect except by increasing the calamity of counsel (*Vakil*).

The enormous amount of charges attending the collection, seems to have originated in the plan of levying the revenues by an actual measurement of every field and crop. Although this as I have said, probably was never carried into regular execution, yet even the modifications, which I mentioned as practicable, is attended with enormous expense; and for reasons above-mentioned the Zemindars are by no means desirous that this charge should be diminished, and the rentals are therefore carefully restricted from any such economy: nor can they in general discharge any servant without the Zemindar's consent. Some restriction is indeed necessary, because the accounts kept by some of these servants are a kind of check on the conduct of the renters, and are the only document used in forming the estate to a new man; but many of these servants are of one

to the renter alone, and would be placed entirely under his orders, had not the Zemindar an interest in their appointment. This want of good economy in the management of the estates will be considered as more glaring, if we bring into account the enormous charges that the tenantry pay to messengers, which I am persuaded often amount to 5 per cent. on their rent. Such is the nature of Indian economy, that no man pays his rent, nor indeed discharges any engagement at the regular period, not until a bill has been presented; but in the whole almost ever paid at once. The bill is always therefore sent twice a month until discharged, and the tenant must always pay the messenger from 1 to 4 annas each time, according to his rank, and the distance he has come; and he gets no receipt, none of the messengers being able to write. Having promised so much on both estates and farms, I shall conclude with a review of the different estates or pergunnahs, into which this district is divided; and, where an opportunity offered of gaining more particular information, I shall take occasion to explain more fully the nature of their management.

**ESTATES IN STRAN BENGAL.** *Barid Jemindar*—*Permah* (Bar. nabad, Ghodwin's Ayceen Akbary), is a very fine estate in the division of Bihjang, of which it is said to occupy about sixty-one-sixty-fourth parts, or little short of 240,000 of bighas or 100,000 acres. It includes a large portion of Gaur, in all in the immediate vicinity of that capital, and is almost all arable land. This noble estate, with many others, formerly belonged to the family which performed the office of register-general (Kannagoo) for ten-districts of Bengal, and the same family still retains a considerable part of this estate, where it formerly resided; but some time ago it retired to Mumbaidabad.

*Chandra Narayan*.—The present representative of the family is now a minor. In this estate the whole lands are let in perpetuity at a certain rate (Hut) for each bigha of 10 cubits, but 4 are deducted for what is called Galyinda. Some tenants have leases which are called Miskurari Pattahs, others none; but whenever the rent has been fixed to a tenant, by his name, the number of bighas he occupies, and the rate having been entered in the books of the estate, no alteration can be made. This tenancy is called Jumbudai, which may be called copyhold. The tenant pays for his land, whether he cultivates it or not; and if any is carried away by rivers, he is allowed a proportional reduction, or is allowed an equal quantity of new or newly formed land. Seeds and grass for that use are not raised, but the produce is sold annually to those who wish to cut it. There is no evidence for the rate at which the lands are let, except the books of the estate, which from fraud or corruption are liable to be reduced to the lowest rate, which I understand is only 3 annas a bigha, and a very large proportion is now fixed at that value. I understand, that should a new tenant enter, no maximum is fixed; but no higher rent than 1 anna a bigha has been demanded. The whole has been so mismanaged, that there is a great doubt whether the rents will equal the revenue paid to government. The estate therefore will soon probably fall into the hands of the collector; for, so far as relates to the present proprietors, the rents are now fixed, and the people seem to think, even the leases set aside when the estate is sold, that they would suffer injustice. If such practices however are admitted, it is evident that the whole landed revenue may be gradually frittered away.

*Amirabad*.—is an estate in Bhadrad, which is said to contain about 27,000 bighas; but about 2000 have been granted free of revenue, 1200 of which are in one estate named Chak Kormadai, and belong to Mr. Monier-vall, a Madras who resides. Amirabad is not mentioned in the Ayceen Akbary, and seems to have been taken from some other estate, and given to the register-general (Kannagoo). The houses, gardens and plantations (Hut)

and *Udhata*) have been let on lease in perpetuity (*Makarrari*) at the following rates. Houses from 1 to  $7\frac{1}{2}$  rs. a bigha, gardens from 4 anna to 1 r. a bigha, bamboo from  $\frac{1}{2}$  anna to 5 anna a clump. Common mangrove from 4 anna to 1 r. a bigha, *Kha* (*Kha*) mangrove from  $\frac{1}{2}$  anna to 5 anna a tree. Plantain from 4 anna to 1 r. a bigha. Mulberry from 3 anna to  $1\frac{1}{2}$  r. The rent having been fixed by these rates at the time of entry, cannot afterwards be altered. The rate has no sort of connection with the quality of the land, but depends entirely on the various degrees of fertility that the landlord had for the tenant. The fields are let by what is called *Habulhasell*, and a rate is fixed for each crop. It is supposed, that each field should be measured when it produces a crop. If no crop is taken, there is no rent. The leases mention only the rate of the various crops, and in forming these also there has been no other rule, but the favour of the landlord or his agent. With such a system the landlord has gone to decay, and this estate has been sold.

*Kajol*—is a large estate in the divisions of Kallypohak, Gerguribak, Manihari and Bayegung of this district, and part is in Dhanjpur. The great mass of the estate is in Manihari, where it may occupy 264,000 bighas; but of this about 47,000 bighas are not assessed. In Bayegung there are said to be about 11,000 bighas which retain the name, and 18,000 which are now called *Barangunga*. Both the brothers who possess this estate are said to have the manners of gentlemen, to be polite to strangers, and not only to be moderate in their expense, but ungenerously just towards their tenants, so that none of their servants dare to oppress them; yet their tenantry are ungenerously poor, and the estates are badly cultivated, much being totally waste. The reason might be supposed to be too high a rent; but that would not appear to be the case. No tenant who cultivates fields (*Jaidar*), pays any rent for his house or garden, and is only charged for his arable land. The most common measure is the Calcutta bigha; but in some places one-twentieth part is added (free of rent) to each field, and in others one-eighth part is added to the rope. The greater part (ten-sixteenths) is let at a certain sum annually for each bigha, and the field pays whether it is cultivated or not. The rent is said to be only from 1 to 3 anna a bigha, the rate depending on the favour which was shown to the first occupant. This tenure is here called *Kampura*; in other places it is called *Jama Zemini* and *Makarrari*. The remainder is let by what is here called *Habulhasell*, which is the same with *Habulhasell* of other parts. The field pays only when cultivated, and if the tenant chooses to neglect half of his farm, the master can neither give it to another, nor take rent. Every crop on each field ought to be measured annually, and the rent would strictly pay the expense, for the rate varies according to favour, from 1 to 3 anna for each crop. The Zemindar therefore is content to take anything rather than ruin himself by such a plan. Both tenures are in perpetuity (*Makarrari*); but, if a tenant deserts his farm, the Zemindar may let it at whatever rate he and the new tenant agree.

The revenue I presume, is almost nothing; for I had an opportunity of learning, that a man, who purchased a lot called *Pandura*, of 1200 bighas, pays to government 15 rs. a year, or 1 r. for 100 bighas. This man is a *Bahadur*, named *Kiari Bahadur*. He gave 1200 rs. for the property, and probably makes a good income, as he has got rid of most of his tenants, and cultivates the land on his own account.

Mr. Martin, writing in a general way concerning this vicinity, informed me that he thought the average rent really paid for land in several subdivisions amounted to one rupee a bigha. The bigha by which he estimates is only equal to seven-eighths of the Calcutta standard, which will raise the rent somewhat; but then there is a good deal of land sown without ploughing, which pays a rent, but Mr. Martin allows that to go

towards making up the deficiency of some poor cultivated lands, that pay little.

Mr. Elberton thinks, that the land, paying such a rent, may amount to almost one half of the whole measurement. I allow 1000 square miles of land in five of the divisions in which Mr. Elberton has conceived, and say that seven-sixteenths pay this rent it should amount to 110,573 bighas or rapras. Now the whole occupied land, houses, gardens, plantations and fields good and bad in these divisions I have allowed to be 1,24,601 Cabutras bighas. So that the average rent on each bigha will be almost 13½ annas. Mr. Elberton however includes in this all illegal charges, and all voluntary contributions beyond the agreed rent, both of which kind of charges are called *Kharab*; and he seems to think, that these may amount to about 25 per cent. (three-thirtieths) of the whole payment, which would reduce the real agreed rent to nearly 10 annas a bigha, the common rate, so far as I could learn in *Ilakpur*.

That such an average rent for the whole of these perhaps might be actually raised, were it laid on in proportion to the respective value of the lands, I have no doubt; and I am firmly persuaded, were all evasions and illegal demands ended, that such a rent, by stimulating the industry of the tenants, would tend greatly to increase their profits. I must however say, that the accounts, which I in general procured from the natives, differed very widely, from those of Mr. Elberton, and except in *Kalyachuk*, I suspect, that his rule will not apply.

The lands in these two *arkars* are usually let in perpetuity (*Muduti*); partly by so much a bigha, whether cultivated or not; but mostly by a certain rate on each crop, that is actually sown. The whole is divided into *Turafs*, each consisting of from one to five *Masnahs* or collections of farms. In each *Turaf* an accountant (*Petwari*) resides, and receives the rents. If his charge is large, he is allowed a clerk (*Maharer*), and at any rate a proportional number of messengers (*Murayit* or *Ataphariyari*), generally one for each *Masnah*. In most places there is a *Mandal* for each of these collections of farms. He is one of the chief tenants, and is a kind of agent for the others, to settle between them and the *Petwari*. There are besides *Dihidars*, who run till the boundaries, and whose duty it is to exhort the tenants to work, a very necessary occupation, but attended with little success. The *petwari* usually receives money wages, the messengers and *Dihidars* are rewarded in land, and the *Mandal* is generally allowed his farm at a low rate.

In each *Perganah* again there is a steward (*Kayab* or *Gumastah*), a keeper of the rental (*Jama Nari*) an accountant (*Shamur Nari*); a valuer of money (*Foidar*), one or more land measurers (*Ambar*), and one or more keepers of papers (*Dakhar*); with guards (*Burukhanda*), all paid in money wages. When the rents are formed, the *Masdar* undertakes to pay the whole rent, after deducting these charges, and a certain sum called *Baramjani*, which here is usually a sum fixed on each *Turaf*, and is not rated by a given per centage. In the division of *Shingajman* of the land was said to be let by the bigha, whether occupied or not. The rate for houses 2½ rs. for gardens 1 to 1½ rs., for fields from 2 to 3 annas.

In *Kalyachuk* the greater part seems to have been originally let by the plan of measuring each crop, and a rate for each was then specified in each agreement; but I found, that in practice very little attention was paid to this, and in two instances, that I with great difficulty procured, I found that the tenants were bound to pay rather more than 10 annas a bigha for land, that produces two crops, and rather more than 5 annas for wheat produced only one. In this division there is much good cultivation, and I heard little or no complaint of oppression. The landlords were uncommonly civil, seemingly because they were careless, that they had no

resort to illegal means, their fair demands giving them a sufficient profit.

In Malabar the rate on such crop is nominally nearly the same as in Kottayam; but, so far as I can learn, the people there in general continue struggling to levy their rents in the old manner. The actual rents are therefore lower, the country is worse cultivated, and there are more complaints of oppression.

In Coorg the lands are usually rated very low, at from 1½ to 4 annas a bigha, which pays whether cultivated or not: they pay no more for their houses and gardens, and the high estates, being unconquered, have retained on a large proportion of the best land. The Zamindars have therefore very little or no profit. Although 80 rupees, I saw only one of them, a young Brahmin, entirely under the control of his servants. The active efforts of government still, that this distress proceeded from a consciousness of their violence. That the Zamindars had no broken and harassed the poor, that the country was daily more deserted, and that the treasury was so much depleted, that no formal complaint was made, without which the officers of government could not interfere. Appointments seemed to justify these assertions.

In Malabar the rates of rent are so miserable (1—3 annas a bigha, often very larger), that the Zamindars seem to have little or no profit, although they pay to government next to nothing. Deductions of revenue have already been necessary; and, unless a new settlement is made, still more will be unavoidable. The people, having no adequate indemnity to lose, are unconsciously poor and indolent, although I heard no sort of complaint against their masters.

In the part of Kharva, that is in these two divisions, the same is nearly the case. The land is everywhere measured by a rope, and the bigha, where not mentioned otherwise, is rather less than the Calcutta standard, sometimes one-seventh less, but generally there is not so much difference.

The whole of the great estate of Mathurapur (480,000 bighas) is managed much in the same manner as Tanjore. There are two manners of fixing the rent. One is by Gharbandi. The master and tenant agree on such or such a rent for such or such a farm, without any measurement, or regard to the manner in which it is to be cultivated. The houses being short, and at such rates, the plan appears well, and is that which is mostly followed. The other plan is called Darbandi, and the lower species the number of bighas, and rates. The rope is 98 cubits of 17 inches; but, in measuring, four are deducted, so that the bigha is very little larger than that of Calcutta (1.061.) Where the land is hit by measure, it generally pays from 3 to 16 annas a bigha. It is of course well cultivated and occupied, and on the whole is the best part of the district. In the time of Akbar it probably paid no revenue, as it is not mentioned in the *Ayaz Akbari*, and has long been the property of the present family, the first of which seems to have been a minister, and therefore may have been exempted from tribute.

The whole estate of Dabolia is under the management of a person (*Burharabdar*) who collects the rents (for the proprietor, a minor), pays the revenue, and accounts for the balance. The division of Udawal forms about a half of the whole estate, comprehending about 700,000 bighas. Calcutta revenue, of which about 500,000 may be supposed. It is said that about one-tenth of this is not assessed, so that the Zamindar's occupied lands will be about 470,000 Calcutta bighas or 540,000 bighas of the Purneah measure (388 cubits, deducting 1½ Kottas). The whole is let on short leases at such rent, to tenants (*ghasidars*), all of whom find annually, so that there is no loss. The land is not measured, and each tenant, before he begins to cultivate, makes a fixed agreement, and obtains a



least. It is therefore impossible that the tenant can be on a better footing, and the land is well cropped, although of a poor light soil. Many of the farms are large, and are let on under tenants at from 8 to 16 anna a bigha, but the greater part is cultivated by those who receive one-half of the crop for their labour, and who are here unanimously protest, many of them being entirely free of debt. The tenants are mostly low Muhammadans, or men who do not despise the plough, and the rent should be paid by four equal instalments. Why with such a system almost the whole rent should be formed, I am at a loss to know; but it so happens. The reason seems to be the wish of keeping a low rental, a circumstance always most eagerly sought. The rental is kept just a little higher than will pay the revenue, but the person who farms the rent pays for his share, and richer takes a fair rent from the tenants, or sells them a permission to occupy, at a low rate, for the time that his engagement lasts.

The renters are paid by the *muammas* certain percentages (one-eighth) in addition to the rent, the whole of which without any deduction is remitted to the Zamindar; but he furnishes some land, that is given free of rent to the *muammas* (Hawth and Parika), that are kept in the villages. There are no chiefs of villages (*Mantals*). The clerks (*Putwars*) and remaining messengers are paid by the (*Muammas*) people who farm the rent. Those who farm a large amount of rent, remit what is due to Krishnangung. Those forming small portions pay their engagements to an agent (*Talukdar*) at (*Udhul*), who also collects from the few farmers, whose rents are not farmed. It was said, that the whole money remitted to Krishnangung, is only 35,000 rs. Even allowing this to be accurate, it will give no idea of the Zamindar's profits, unless we take into the account what is paid by those who farm the rents for their appointments. In all probability the nominal rents are very low, and the tenants have all given security for its payment, and in fact none is alleged to be lost; yet, as usual, no man pays his rent without the dancing of messengers, who are sent with bills twice a month. These messengers and bills are not sent by the renter (*Muammas*) but by order of the Zamindar's agent (*Talukdar*), and are a great source of revenue. The chief establishment, which is kept at Udhul is superintended a collection said to be only of 50,000 rs. and to assist the revenue, who are said to pay 45,000 rs. at Krishnangung, is as follows:— 1 *Talukdar* or steward. 1 deputy (*Nagab*). These represent the Bar-bahadur or manager—1 *Gumastah* or agent, who represents the Zamindar, and applies his seal to all public acts. 1 chief accountant (*Samantdar*). 3 Clerks (*Muharrirs*). 1 Treasurer (*Khansari*). 1 Value of money (*Putdar*). 1 *Talukdar*, who seeks money suspected to be lost. 1 *Mansab*, or writer of Persian letters. 20 *Guards* (1 *Zamindar* 20 *Mansabdar*) at the treasury. 4 Watchmen (*Chakdars*) at the office (*Khansari*). 3 Keepers of papers (*Dastars*). 1 Chief (*Zamindar*) of the principal messengers (*Dhakhats*), who are sent to distant districts, and who are paid from 2 to 4 anna each message, according to the distance. He employs people, that hang on, generally venal men, who are glad to give him a large share. Eight clerks (1 *Mulla* and 7 *Gumastah* *Mulla*) are deputies of the former who employ the means of carrying correspondence that are sent, at the rate of from 1 to 2 anna, to the ordinary districts. 1 *Swamp*.

Such an establishment, and the system of farming the rents are sufficient to ruin any estate, no however good a plan the settlement of its rents may have been made.

The other great portion of this estate, situated in the division of Krishnangung, may contain 600,000 bighas Colabaat measure, equal to 400,000 of the customary standard. IN these probably 600,000 are fully occupied, but about one-sixteenth must be deducted for lands that are not assessed.

The terms and management are exactly the same, only the rents are higher. It is said, that including charges, great tenants pay on an average 8 annas for the customary bigha, from which, on account of these charges, one-eighth is deducted by those who farm the roots. The smaller tenants pay about 1 r. a bigha. One, whose lease I saw, paid 21 rs. for 15 bighas, but his farm was of a very good soil. The lands in Dabalganj are managed in the same way, and are still better.

*Haroti Parvathi* is an immense estate, which belonged to the Rajas of that title, and is now disputed by several claimants, none of whom, I imagine, could prove any propinquity to the last Raja. In the meantime two of the claimants have been appointed managers (Dakshinans), and are bound to deliver the net profits to the judge, who keeps the amount in deposit, until the suit is decided. These persons, Brinsford and the widow of his brother Lakhi, have never, I believe, interfered further in the management, than to go round the country begging from the tenantry, although they have a very large patrimony, and in this mean practice they have had considerable success. The whole management has been left to Baidyanath, a banker of Paraniya, who is their security, and has been already mentioned as proprietor of an estate in Serkar Tippoos. He is a man of good abilities, but I presume has made no attempt to correct the numerous abuses that prevail in the management of the estate, which indeed could not reasonably have been expected.

This Parvathi is situated through the divisions of Havell, Darghahora, Dabalganj, Nohamur, Matiyari, Arariya, and Goodwara, and may contain between 10 and 11 lac of bighas Calcutta measure. The measure is three-fourths of the estate is 50 common cubits, from which one-tenth is deducted in measuring. In one-fourth the measure is 100 cubits, with the same deduction. This I suspect is the free land, so that is the proportion said to have been estimated. The 51 cubits used in the greater part is a very little more than the Calcutta standard (1.035). The lands, that have been alienated free of tax are said to amount to not a great deal less than one-fourth of the whole, and may be about 312,000 bighas, leaving a balance of 620,000: almost the whole is rented, because even pasture pays somewhat; but the land fully occupied by houses, gardens, and fields, and uncultivated, probably may be 500,000 bighas.

About 35 tenants have *Etamwari* leases, on a fixed rent for ever. Their leases mention either that they have a certain number of bighas, or certain villages. The remainder is let in two manners, one *Darbhandi*, and the other *Bighai*: the former is, when it pays so much on each bigha, according as it is cultivated with different crops; the other is when it pays so much for every bigha, with whatever it may be cultivated. If a *Darbhandi* Rajyat has cultivated 50 bighas, so as to pay a certain sum, less will not be taken during his lease, except in a few leases called *Kasht*, some of which are in perpetuity, others for life. Tenants who have such can be compelled to pay only for what they actually cultivate. The others are called *Kushtakht*. The *Bighai* lands should be measured every year, in order to see, that no new lands are cultivated.

It is said, that in a few places Mr. Colverbrook settled a rate, both for lands let by the bigha, and for those let by the nature of the crop. Perhaps he may have done so for the whole, but, if that was the case, the officers here have entirely cut off by the *Zemindars*, and, except in a few leases signed by that gentleman, there is now no authority for the rate but the beaks of the *Amils*, which are liable to be altered; and accordingly of 50 persons occupying one village the rate of 1000 for the same kind of land will be the most, and the worst land is often highest rated. Neither measure nor rate is mentioned in the lease, the master only engages to take no more than the usual custom. When the new tenant has cultivated his

lands. If any attention is paid to form, they are measured, and the rent is fixed by what appears by the accounts of the estate, to have been paid by his predecessor, for which there is no evidence, but that of an agreement, liable to corruption, always from poverty, and too often from inclination. It is difficult to say, whether the frauds on the masters or tenants are most numerous. Almost all the leases are for three years, or at least are very short, and are called *Meyani*, or leases for a term of years; and the Zemindars allege, that if a new tenant offers to raise the rate, the old one must either go out, or pay as much as the other offers. In fact I learned, that in most places it was usual to consider the whole, except that held by the leases called *Estemurari* and *Kacha*, as let at rack rent. The ceremony, however, in many parts, is performed of keeping the accounts, as if the whole were actually measured annually, and valued at a certain rate, and even this costs an immense sum, as the books are both kept in Hindi and Persian.

In many parts again such methods of raising a rent being intolerably expensive and troublesome, the Zemindars endeavour to let farms, on a short lease without measurement, which are here called *Bozagi*, as in *Nurkar Tajpur* they are called *Chakhandi*. This tenure should be all lawful means be encouraged, and the others checked.

The tenants are not required to find security before they enter; as is wisely and properly done on the estate of the Krishnagunj Rajas; but security is demanded, when the crop is ripe, a most silly and pernicious practice, which ought to be prohibited under the most severe penalties, and all such securities should in law be considered as void; for, the crop being in danger of spoiling, the agent may compel the tenant to accede to whatever terms he pleases, otherwise he will raise objections to the security. In fact the clause, at least, of the tenants on this estate are very low against such illegal demands, and it is obvious, that this practice opens the door for their being exacted with impunity.

The whole of the rents are farmed, and the expense of collection is great. The farmer or *Motajir* is allowed 6-16 per cent. on the amount of the gross rental, besides all hands out of lease, and whatever additional rent he may impose; but this seldom appears on the books, because he usually takes a present, and avoids giving trouble either to himself or the tenants, and the Zemindar does not urge him, because he also receives his presents, and then makes a profit without raising his rental. The *Motajir* in fact has only 2-3 per cent., and the other profits to answer for bad debts and his establishment; for he allows to the village clerk 6-14 per cent., for the village establishment of messengers (*Murphy* and *Peydan*), and chief of village (*Mandala*), whose rank are unequalled, which is not every where the case, and also for stationary. The village clerk is also allowed to take 1-4 anna (*Paipo*) on the ropes from every tenant; but of this he pays a share to the Zemindar, which I suppose does not appear on the books. Where the *Mahal*, or land farmed to a *Motajir* is small, as is usually the case in this Pargana, he is allowed to act as clerk (*Patwari*), and receive all the emoluments. There is not much land granted to the establishment, but a good deal to the domestic slaves (*Khatras*) belonging to the family.

*Solapur* (*Solapur Ghad*.) In the time of Akbar was a subdivision of *Parwariya*, but it has since received great additions from *Moring*, and may contain about 450,000 bighas. It is said, that above 50,000 bighas are not assessed, and of the remainder about 250,000 bighas may be fully occupied, but almost the whole pays rent.

A Persian of some distinction, now in his native country, has a lease in perpetuity and transmissible by sale, of 30 villages, for which he pays only 21,000 rs. a year. He has also 15 *Morabba* free, but these are sometimes

to contain only 3000 bighas, but the bigha is exceedingly large, being nearly an acre. His whole net proceeds, as managed by a Brahman at such a distance, is 22,000 ru. a year, which does very great credit to the manager. The remainder is let in the same manner as Harsh Purniya. The whole rents of the part of this estate, remaining in the hands of the Purniya family, have been farmed to Bhairav Das Mallik, a scribe of Mithila, for 49,000 ru. 8 anna 7 pie. He has let the whole to under-renters, who each pay from 500 to 700 ru. Those, who pay under 500 ru., collect for themselves. Those, who pay from 500 to 3000 ru. rent keep one clerk (Pahwar). Those, who hold more, keep from one to two assistants (Bho-harers). One half of the messengers (Gorayin) are paid in kind, at the rent of the landlord; every other expense is paid by the farmer of the rents, for which he is allowed one anna on the rupee, and is answerable for all arrears. The renter always takes the estate, at what it appears rented in the books, and his profit is to arise from the difference between that, and what he can let it, and from the deduction of 1-16 allowed for the expense of collection. The gross rental should therefore be 51,920 ru. 11 anna; but the tenants pay 1-4 anna on the rupee more to the clerk, which they should give as a private bribe to the landlord, under the name of *miran*. This amounting to 800 ru. 13 anna 8 gundas the tenants should pay only 50,600 ru. 8 anna 8 g., which is at the rate of very little more than 3 anna a bigha, Calcutta measure; for the rent of fallow land of pasture, and of grass for thick are fully adequate to make up for the lands given to messengers, and to the domestic slaves of the family. This is nothing like what the greater part of tenants pay. The high ranks may indeed pay at such a rate, but the lower classes, and tradesmen pay at least 8 anna bigha, and the difference is taken by the chief renter, for the under-renters are, I suppose contented with the 1-16 of the rent, for their expense and profit. Were we to inspect the books of the estate we should perhaps only find a small part let to tenants; but the whole of what is occupied, either pays a regular rent to the landlord, or the tenants give him a consideration to waive his rights of altering the nature of their payments. We cannot, as I have said, allow to the under-renters less than 1-16 of the actual payments to make up their expense and risk of bad rents, with a reasonable profit; and we may judge of the great amount of the surplus, that the chief renter draws, by the size of his establishment, which I am told is as follows:

1 Steward (Tahsildar) per mensem 50 ru.; 1 deputy (Nayab) 25 ru.; 1 Persian letter writer (Munsif) 15 ru.; 1 Persian accountant (Sereshtadar) 15 ru.; His clerk (Mokhar) 10 ru.; Hindi accountant (Amamat Naria) 10 ru.; His valetant (Fakhar) 7 ru. 8 anna; 1 chief guard of the treasure (Jumdar). 5 ru.; 5 guards under him (Barshandaj), 12 ru. 8 anna; 1 Vahar of money (Pahkshya), 3 ru.; 2 Chief messengers (Mirhas), 6 ru.; their deputies (Nayab), 3 ru.; 64 Messengers (Paylas) have land; 3 Watchmen have land (Pahwar); 2 other watchmen, 3 ru. 8 anna; 1 Keeper of papers (Dastar), 2 ru.; 1 Sweeper 1 ru.; 1 Turb bearer (Mushachi), 2 ru.; Oil and stationery, 7 ru.; Total 178 ru. 8 anna. 3168 ru. a year.

The 49,000 ru. paid by the farmer of the rents, is not all clear profit to the landlord. Besides a heavy establishment, which he supports at Purniya, he has on this estate as follows.—1 Agent (Gumastah) who signs and collects all public debts, 41 ru.; 1 Deputy (Nayab), 15 ru.; 1 Clerk (Mokhar), 10 ru.; 1 Deputy, Ditto, 5 ru.; 1 Chief messenger, who sends (Mushak) messengers to draw the tenants, 3 ru.; Monthly 74 ru. These collect only the Miran, which annually would only pay their wages.

Frederick's estate may contain 374,000 bighas, of which perhaps 22,000 are not assessed. Of the remainder perhaps 140,000 are fully occupied.

The bigha was originally a square of 360 cubits each side, or was equal to 1.56, Calcutta measure. Mr. Colebrooke, it is said, wished, that the leases should be in perpetuity, and that the whole lands of each village should be let at one rate—*Ehivari*, which varied from 10 to 12 annas, according to there were more or less of a good soil. This, although a much better plan than the attempting to fix a rent on each bigha, according to the nature of the crop, leaves great room for oppression and fraud, a farmer getting all his land good, while those who will not agree to be squarred, get nothing but fields of the worst quality. The evil of leases in perpetuity had possibly existed before the settlement made by Mr. Colebrooke, so that it was independent. The tenants having complained, that this arrangement was too heavy, they and the Zemindars agreed, that the bigha should be extended to 1.81 cubits, and that the rate should rise to from 16 to 20 annas, in which the tenants were greatly deceived; for in place of lowering the rent it was considerably raised, this being at the rate of from 11 to 13 annas for the old bigha, in a place of from 10 to 12 annas. Not that this is by any means too high, being at the rate of from 7 to 8 annas a Calcutta bigha. Not only what is a fourth (estimated, but a good deal, that is full-on, more than that rent, which was some the average rent of the cultivated land in about 10 annas, a rate which in present circumstances is sufficient to invite industry without being oppressive, provided it is levied fairly, as Dular Singh practices. The estate now contains about 66,000 large bighas fully occupied, with about one-fifth more in fallow, making in all 79,000, which should be valued at from 16 to 20 annas a bigha, with an addition of 1.45th part. Parsa, a very quarter has) given to the clerk; but in two of these villages, as if the frontier of Murrug some deduction is allowed, herds of wild animals passing in from the wastes of that country.

Dular Singh keeps in his own management a farm (*Shikar*) of 1000 of these bighas, one half of which he cultivates by his slaves and hired servants and the other, by those who take one half of the crop for their trouble. The leases, which even a man of too active mind suffer by fraud, should allow little profit on such a concern; but he has vast herds of cattle, for which it is necessary to provide, and from which he derives good gain; and at the same time diminishes his rental. Happily, a circumstance most eagerly attended to by even the most intelligent Zemindars. Besides he is probably in hopes of being able to withdraw these lands from the assessed estate, as would appear to have been done in the estate of the Rajah of Vindhya as will be afterwards mentioned. He has given 1000 bighas to about 60 men called *Jagirdars*, who are holders of some courage, and who pay only 250 rs. a year; but are bound to oppose the incursions of wild beasts from Murrug. They also prevent, that they oppose the passage of thieves, although would give a different turn to the nature of their employment, especially in the time of his father. He gives about 500 bighas free of rent to 30 men-servants (*Payas*), that attend him, and 50 to their chief called a *serdar*. What remains from about bighas of lands granted for service goes to his share. The remaining 70,000 bighas is divided into *Tahals*, in the size of which there is no very material difference, which is of much importance towards economy. On most estates one *Tahal* will be 360 bighas, and another 12,000, so that the person, who has charge of the one, cannot live by his means; and he who has charge of the other, cannot perform a half of the duty. In each *Tahal* he allows only one clerk (*Potdar*) and one messenger (*Harah*), who are paid in money, in proportion to the value of their receipts. The clerk receives 1.45th part of the amount of collections, which, although paid by the tenants, actually comes from the master,

and, if he collects 1000 ru., he gets 24 ru. a year, in all 28 ru. 10 annas. The messenger gets 12 ru. a year, and of course begs or takes from the tenants, a poor but forced economy, from which even Dabur has not been able to escape. The village expenses of collection is therefore a trifle more than 5 per cent. No part of the rents are farmed. His own steward and servants receive the money from the village clerks, and account to a master who narrowly inspects their conduct. I heard no estimate of the expenses of this establishment; but I have no doubt, that it is under 5 per cent. on the rental. Being on the immediate frontier of Marung, to which every rogue can with facility escape, he no doubt loses by thieves; but his people are so little oppressed, when compared with those of all the neighbouring estates, whose rents are farmed, that his lands are immediately accepted. I have entered into this detail to explain the proper management of an estate, in which the only defect is the perpetuity of the lease.

Now, when the rents are farmed to a new man for a few years, he endeavours to enter into what is called a *Bejuri* agreement. By this he agrees with the tenants, for a certain term of years, not to measure any farm, but in consideration of a general average per centage, on what each man paid when he agreed to give him a lease for a certain number of years at that increased rate. It is understood, that those, who pay only one-half or three-fourth of the full rate, are entirely exempt from this increase, and therefore use all their influence to bring about the agreement, which saves them from measurement. The rent is therefore always rising on the lands, that are measured at the high rate, because the additional per centage is added to the rent, until it becomes so high, that the tenants run away, and then the farm is let for a trifle to induce a tenant to enter; but this trifle is called *Pardural*, in order to subject it to the rise, that is always going on. Thus even in the full rate there is no regularity, all intermediate stages may be forced, from a very trifle to such a rate, as is no longer tolerable. This *Bejuri* agreement is the excess of evil management on an estate let by a measurement of crops. No owner of an estate exempted from assessment permits it, and it should be rendered totally illegal; but it is one of those evils, which naturally result from the system of leases in perpetuity. The rates on *Pardural* land, I understand, are as follows. *Sal* land, which produces two crops or one crop of rice, from 20 to 40 annas a *bagh*; *Kisful* land, which produces one crop of rice, from 12 to 24 annas; *Jungla*, or land producing coarse pulses after one ploughing, from 5 to 12 annas; kitchen gardens from 24 to 48 annas; ground rent of houses for labourers 100 annas, from tradesmen 120 annas; pasture or gruz for stables from 4 to 8 annas.

Having now treated of all the estates,\* which the Purneah family possessed at the death of the last occupant, I shall now give a general recapitulation.

The revenue is almost 5,74,000 ru., and the net actual profit, under the present mismanagement, is said to be 1,30,000 ru., or rather more than 20 per cent. on the revenue.

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\* A considerable detail is necessarily omitted.—Ed.

Pergunahs.	Extent in Calcutta Ryots.	
	Total exclusive of Free Land	Actually occupied.
Navali	8,70,000	8,08,000
Seipoor	7,51,000	6,24,000
Faridpur	2,64,000	2,09,000
Bahadurpur	3,73,000	2,08,000
Harnawal	59,000	40,000
Nalpur	2,07,000	1,61,000
Gorari	1,25,000	61,000
Kailash	94,000	82,000
Kamarpur	1,41,000	91,000
Borsing	7,000	4,000
Amrabad	25,000	16,000
Kamlacl	10,000	6,000
Sambalpur	49,000	31,000
Bokarpur	a small portion in Kharsa.	
Total	30,00,000	20,99,000

## CHAPTER VIII.

## ARTS, COMMERCE, &amp;c.

**THE ARTS.**—For an estimate of the number of each class of artists, I in general refer to the Appendix. In this no respect is had to caste. For instance some milkmen (Jat) are Moslems, some Goyakas, Hindus; both are included under one head: but there are many both of the Jat and Goyakas, who do not prepare curds nor Ghi; in the table such are not mentioned.

**FINE ARTS.**—In my account of the topography and condition of the people I have said all that has occurred to me, concerning the state of architecture, ancient or modern. In the whole district there certainly is not one decent native building, nor is there one erected by Europeans, that has the smallest claim to merit as a work of elegance; and, so far as we can judge from the remains, the case has always been the same.

Sculpture, statuary, and painting, are so as had a footing as in Ronggepoor. The painters mentioned in the table are employed to draw representations of the gods, as monstrous as their images, to the last degree rude, and very often highly indecent.

The Hindi women of low rank frequently sing, when they make offerings to the gods, and at marriages, and some of the impure tribes in this manner greet strangers, who are passing their village, when from the rank of the passenger they expect a present. Persons of high rank, except a few dissipated young men, never either sing or perform on any musical instrument, to do either of which is considered as exceedingly disgraceful.

**COMMON ARTS.**—Tent makers (Khimahdon) at Paresiya form a separate profession; and are a principal kind of artists, who hire many tailors to work under them. The tents which they make, are usually of the kind called Be-choba, which has 4 poles, one at each corner of the roof,



which rises in a pyramid, and is supported by bamboo splits reaching from the bottom to the summit. Such tents cannot be large, and they are only of use in the cool weather, as they can have no fly to turn either one or rain; but in the cool season they are easily carried, and easily pitched, and the natives of rank, when on their pilgrimages find them very convenient. Some are exported. The same people make neat enough bodles for the carriages, in which the people of rank travel. Those of an ordinary sort are made by the common tailors.

The barbers are not so much respected as towards the east; but are exceedingly numerous. Some of them are Moslems, and some condescend to shave, when they are in want of more honourable employment. The farmers usually contract for a quantity of grain, others pay in money; in the western parts at least they do not frequent markets. They pare the nails of women; but never cut their hair, an operation to which no woman of the least decency would submit.

Those who prepare tooth powder (*Miscinleba*) are on the same footing as in Dinajpore. Many people make their own, and there seem to be various other ingredients besides those I have mentioned before; but these seem to be the most approved. The fruit called *Tai* in Dinajpore, here called *Tairi*, is the pod of the *Cassipouia*, that is used in dyeing.

As the most common female ornament is a thick layer of red lead covering the whole forehead, the quantity used here is very great. Accordingly a good many people live by preparing this paint. It is made of 2 qualities, and at 2 different places I procured estimates of the charges and profit. At Puraniya the charge for one Ghani or grinding is as follows:—

15 sers 64 (s. w.) of lead @ rs. 30 sers of Ghani in round Ghani  
bets' amt. 10 ann; 1 ser machined salt price 2 ann grinding 5 ann a  
pot 2 ann firewood, about 400 sers. 4 r. 4 ann. Total 6 rs. 10 ann.

The whole operation occupies 4 days, and gives 30 ½ sers of red lead, which sells at 2½ sers for the rupee or 12 rs. 4 ann, leaving a profit of 3 rs. 10 ann.

The materials for the coarse kind are 8 sers of lead,

30 sers of the impure sulphate of soda, and 8 sers of the impure nitrate of potash. This gives 1 ser of the red lead. The expense of fuel is probably much less. I could not procure a view of the operation. The proportion of the ingredients at Dhamdaha was stated differently. The charges for making the best kind were said to be as follows: the man usually grinds 5 times a month, and keeps a servant; for he does nothing himself but superintend. The servant's wages are 5 rupees, coming to 9 annas, 12 gandas on each grinding. Then the materials are as follows:

30 sers of lead 12 rs. 10 sers impure sulphate of soda 6 annas. 3 sers impure nitrate of potash 6 annas. Pots 4 annas. Grinding 2 annas. Servant's wages 9 annas. 12 gandas. Firewood 6 annas. Total 14 rs. 1 anna. 12 gandas. This gives 41 sers of red lead worth at 16 rs. a ser. 16 rs. 6 annas, 8 gandas. Profit 2 rs. 4 annas. 16 gandas.

In the bad kind, at Dhamdaha, equal quantities of lead and impure sulphate of soda are used. The people never work in the highest part of the floods, the soil being then too damp, so that the operation will not succeed. They only therefore work 10 months in the year; and with very little capital, and no labour, make a very good profit, of perhaps 50 or 100 rupees a year.

Those who make ornaments of Lac (Lahari) are pretty numerous, and the profession is followed by both Hindus and Moslems. The women work as well as the men; but from their other avocations, such as beating rice, do not find time to make so many bracelets. At Purniya the following estimate was given of a man's monthly labour and charges.

7 sers of shell lac, at from 3 to 4 annas, 1 r. 8 a. 10 g.; colours 1 r. 8 a. = 2 r. 13 a. 10 g.; 20 pairs of bracelets at from 3 to 5 annas, 7 rs. Profit 4 rs. 8 a. 10 g.

At Dhamdaha are said to reside 3 families (Churigar) who prepare glass bracelets or rings from the impure Soda (Umasi) of the country. I could not see their operation; but it probably does not differ materially, from that described in my account of Mysore. The glass is very opaque and imperfect, and is called Kangch, while proper glass is called, Sial. Even our wine bottles are called Sial; but China ware, from its opacity is called Kangch. At Purniya are 2 families, who make broken European glass, and blow small bottles, in which the natives hold scented oils; I did not see their process.

Except in the eastern part of the district shells are not used as ornaments, and even there the artists, who work in this kind of material are rude and unskilful. In this district many of the Hindus, (ordinary sinners) do not think it necessary to wear beads; and it is only true worshippers (Bhakts) that show this external sign of religion. Accordingly the bead makers are confined to the eastern parts of the district, where the manners of Bengal prevail. Dahgurs make leathern bags for holding oil and prepared butter (Ghi), using for the purpose ox-hides, although when they sell to a Hindu they pretend that the hide of the buffalo has been used; the Hindus' conscience is satisfied, and he uses the Ghi without scruple; although strictly speaking, I believe his food ought to be considered as defiled by having been kept in a bag of any leather. A sight of the bags in use here would satisfy any reasonable European of the soundness of the Hindu doctrine, in considering them unclean.

No persons live by making wax candles, or matches; but at the capital some people (Mushalchi) live by making torches of an exceedingly rude nature, such as are commonly employed in India. Some old rags are bound up into a roll, about 18 inches long and 4 inches in circumference. This is kindled at one end, and oil is occasionally poured on it from a brass bottle, while the torch is fastened on a sharp pointed iron by which it is held. The distillers are very numerous and well employed; they distil from rice alone.

The milkmen, who prepare curds and butter, are of both religions and of several castes. Those who follow these professions, in order to distinguish them from their brethren, who merely tend the flocks, are here called Dahiyars or Curdmen. Although they have some cattle, they are not near so wealthy as many of those who tend the cattle, some of whose herds are very numerous. Cows milk in this district is very seldom made into butter. It is boiled, and allowed to become solid, and to curdle, and then is sold. The buffalo's milk is almost always made into butter. Some of the cow-men boil it, others do not, and adhere obstinately to their custom. A man, whose father did not boil the milk, when he was going to make butter, would incur severe disgrace, were he to introduce into his economy this innovation; and on the contrary he, who once has boiled milk, will on no account omit that

operation; neither has he any objection to make curds of boiled milk, the point of difficulty lies entirely in the butter. The natives consider the Ghi, that has been prepared from boiled milk, both as of a superior flavour, and less liable to injury from being long kept; yet by far the greater part is here prepared in the other manner. The usual practice here is for the curdman to deliver to the owner of the herd, 1 ser of Ghi for every 18 sers of milk, that he received from the man, who tends the cattle; the remainder of the Ghi, and the curds, are the profit. It is said, that in the winter 8 sers of milk give 1 ser of Ghi, while in spring 10 sers of milk, and in the rainy season 18 sers are required. At the latter time the cattle are always in the villages, and the curds or butter-milk can be sold, while in the former period the cattle are generally in Morning, and there is no sale, except for the Ghi. The curd-men often pay for the milk in advance, and are enabled to do so by money, which merchants advance, for few have a capital sufficient. The people use a good deal of milk merely boiled; for as it comes from the cow, it is considered too insipid; but they still more commonly use what has curdled by being allowed to stand, until it sours.

At the capital are seven houses of bakers (Nanwai), who prepare bread after the Muhammedan manner, which is fermented or leavened. They are also a kind of cooks, and sell ready-dressed meat, beef and mutton. Their oven is just the reverse of the European kind. It consists of a large jar of coarse potters' ware, in which a fire is kindled. The bread is stuck on the outside of the jar. It is well-raised good bread, but always in flat cakes, the oven would not be sufficient to bake a thick loaf.

In the capital are 10 families of cooks (Bawarchi), who on great occasions are employed by the Moslems. We may judge of their skill by knowing, that they are paid by the man weight. The usual rate is 8 annas for about every 52 lbs. of rice that they boil, the other articles go for nothing. Where lean tough fowls, kids, or goats are the only materials that can be procured, no doubt the Hindustani cookery answers better than the European, especially than the English; but where the meat is tolerable, I observe few Europeans that partake of these eastern dishes.

Those who work in durable materials are pretty numerous;

but the quantity of household furniture is very small, and the proficiency of the workmen still less than that of those towards the east. The chief occupation of the carpenters is the making carts, or other wheel-carriages, in which they have shown considerable ingenuity, especially in forming the wheels. These are suspended on a small iron spindle, supported between the carriage on the inside, and on the outside by two sticks, that are hung from above. The plan seems to have many advantages. Its principal excellence seems to consist in the method of suspending the wheels, by which the friction is made to fall equally on both sides, whereas with an axle-tree the friction is chiefly oblique, by which its effects seem to be greatly increased. A small Puraniya cart with two little wheels, and two oxen, will with ease carry 12 cuns, (36 s. w.) when travelling at the rate of 12 miles a day. For short distances, they take a half mow, and the driver always rides on his cart. The roads, although level, are exceedingly rough, being either altogether unformed or miserably cut by the wheels, as they consist entirely of earth. The carriage used by persons of rank for travelling in, is exactly on the same principle; but the carpenter does not make the body; that is constructed by tailors, or tent-makers.

The workers in the precious metals are numerous; but are said to have little employment. One man, I was informed by the officers at Krishnagunj, was one of the best native workmen that they had ever seen; but this is a very uncommon case. In general their work is extremely rude, and they have no capital. Several of the goldsmiths in this district engrave seals; but also practise the other branches of their profession. There is none who lives by engraving alone. Here, as well as in Dinajpur and Rongpoor, among the Mahomedan copper-smiths are some artists, who tin the inside of vessels used in cookery. They also work in other branches of the art, and do not form a separate class of tradesmen. This is an art introduced by the Moslems, and the Hindus have not yet had the sense to use vessels secured in this manner, from the deleterious effects of the copper.

At Puraniya in Abdullabagar are 16 houses of copper-smiths, descended from Mohan Saha, who only make the covers (Serpuh) for the bowls of the implement used for smoking tobacco. They are considered as very fine workmen,

and will not instruct any interloper. Their work is chiefly used in the country, but in Calcutta it is in high repute, and sells dear. It is often inlaid with silver.

At Furruckya, I had a full opportunity of examining the process for making the compound metal called Bidri, in which the workmen of that town have acquired some celebrity; and by a sub-division of labour, very unusual in India, have acquired some dexterity. I soon learned that I had been totally misinformed with regard to the ingredients, and that the metal contains no iron. The workmen are usually divided into three classes, and sometimes into four. One set melt and cast the metal; another turn it to complete the shape; a third carve and inlay the work with the silver; and a fourth give it a final polish, and stain the metal black, which is done in order to show the inlaid figures to advantage, and to conceal the tarnish, which in time the metal would acquire. The same set of workmen often finish both of the last mentioned operations.

The grand component part of the Bidri is the metal called by the natives *Justah*, which is imported by sea, I believe, from China. In my account of the former districts I have called it pewter; but, I believe, it is a tolerably pure *zinc*, and the same with the Tutuange of the older Chymical writers; but I have had no convenience for assaying it. The other ingredients are copper and lead. In the experiment that I saw, the workmen took 12,800 grains of *Justah*, 460 grains of copper, and 414 grains of lead. The greater part of the *Justah* was put in one earthen crucible, the lead, copper, and a small quantity of *Justah* were put in a smaller, which was covered with a cap of kneaded clay, in which a small perforation was made. Both crucibles were coated outside and inside with cow-dung. A small pit was dug, and filled with cakes of dry cow-dung, which were kindled, and when the fire had burned sometime, the crucibles were put in, and covered with fresh fuel. When the workmen judged that the metals were fused, he opened the fire, took up the small crucible, and poured its contents into the larger, where the surface of the melted matter was covered with yellow scoriae. He then to prevent oxidation, threw into the crucible a mixture of resin and bees' wax, and having heated the alloy some little time, he poured it into a mould, which was made

of baked clay. The work is now delivered to men who complete the shape, by turning it in a lathe.

It then goes to another set of workmen, who are to inlay flowers or other ornaments of silver. These artists first rub the Bidri with blue vitriol (super sulphate of copper), and water, which gives its surface a black colour, but this is not fixed, and is removable by washing. It is intended as a means of enabling the workman more readily to distinguish the figures that he traces. This he does with a sharp-pointed instrument of steel. Having traced the figure, he cuts it out with small chisels of various shapes, and then with a hammer and punch, fills the cavities with small plates of silver, which adhere firmly to the Bidri. The work is then completed either by the same man or by another set. A final polish is given to the whole by rubbing it, first with cakes made of shell lac and powdered corundum, and then with a piece of charcoal. When the polish has been completed, a permanent black stain is given to the Bidri by the following process. Take of Sal ammoniac 1 Tola, of unrefined nitre  $\frac{1}{2}$  Tola, of a saline earth procured from old mud walls  $\frac{1}{4}$  Tola. These are rubbed with a little water into a paste, with which the Bidri is smeared. Then it is rubbed with a little rapeseed oil, and that with powdered charcoal. These are allowed to remain four days, when they are washed away, and the Bidri is found of a fine black colour, which is not affected by water, nor is the metal subject to rust. It yields little to the hammer, and breaks when violently beaten; but is very far from being brittle. It is not nearly so fusible as tin, or as Juteah; but melts more readily than copper.

The articles chiefly made of Bidri are various parts of the implements used for smoking tobacco, and spitting pots. Many other things are made, when commissioned; but these are the only articles, for which there is a common demand. The art seems to have been introduced by the Moguls from the west of India. The makers and turners make but poor wages, the inlayers and polishers receive high pay. The goods are usually made entirely by the people, who sell them, and who hire the workmen from day to day.

None of the blacksmiths have any celebrity. The common run merely make the ordinary implements of agriculture, and finish the wooden work as well as the parts made of iron. They

are commonly paid in grain, make good wages, and are constantly employed. The better workmen make very coarse knives and scissors, swords, spears, lamps, locks, and such other hard ware as is in demand; but all, that has any pretension to goodness is imported.

The *Dhanaru*, or those who clean cotton by an instrument like a bow, are in this district very numerous. In some parts, as in Dinajpore and Ronggopore, these people prepare that cotton only, which is intended for quilts, but in some places they also fit it for being spun. They take a little cotton at a time, heat it, and give it at the markets to the women that spin, from whom they in exchange receive thread. The thread they again give to the merchant, and receive more cotton, and a little money for surplus value of the thread. They have no capital, and are in general most abandoned drunkards. At Purniya it was said, that they bought the cotton wool at  $3\frac{1}{2}$  sers (85 s. w.) for the rupee, and sold the clean at 2½ sers (82½ s. w.) for the rupee. In cleaning, each ser of 85 s. w. is reduced only to 82½ s. w. for the operation is not done completely, so as to fit the wool entirely for being spun. On every rupee's worth of cotton they have therefore a profit of 4½ annas; and a woman can daily sell from 1 to 2 rs. worth, which her husband has cleaned. When they choose to be sober and work, they therefore make very large profits, from 4 to 8 annas a day.

No caste is here disgraced by spinning cotton, and a very large proportion of the women spin some every day, when their other occupations permit; but no great number sit constantly at their wheel. In the south-east corner some fine thread is made with the small iron spindle (*Takua*), but by far the greater part is coarse, and is spun by a wheel. At Bholahat it was stated, that a woman, who does not beat rice, and does no work but spin, cook and look after her family, can in a month spin on the wheel 1½ sers of middling fine thread, which sells at 1½ ser for the rupee = 1 r. 2 annas 8 pice. She buys 5 sers of cotton with the seed, which costs 8 annas, and goes herself through all the operations of cleaning and spinning. Her gain is 10½ annas. The ser is 75 s. w. (1,925 lb.). A woman, spinning fine thread with a spindle (no distaff), buys 1 ser of rough cotton, which gives  $\frac{1}{10}$  of wool prepared for spinning, and this gives  $\frac{1}{10}$  of a ser of



thread, worth one rupee. The wool here being worth 1  $\frac{1}{2}$  annas. Her monthly profit will be 1  $\frac{1}{2}$  annas; it is chiefly women of rank, who spin in this manner, and these do no other work.

The greater part of the thread is however made from the cotton wool, that is imported from the west of India. At Dulaigunj the most common thread is worth 1  $\frac{1}{2}$  seras (80 a. w. or lb. 2. 83 the ser for a rupee. The weaver usually gives 1  $\frac{1}{2}$  ser of the clean wool for 1 ser of thread. 1  $\frac{1}{2}$  Chhatas or  $\frac{1}{4}$  part is lost in the operation; the women therefore for spinning 1  $\frac{1}{2}$  ser of wool has 6  $\frac{1}{2}$  Chhatas of thread worth almost 14  $\frac{1}{2}$  annas; but she takes 2 months to spin this quantity. 5  $\frac{1}{2}$  seras of wool selling for a rupee, every 100 rs. worth of this will produce 17  $\frac{1}{2}$  rs. worth of thread. This is about a fair state of the coarser kind of thread. The native agents dependent on the Company's factory at English bazar, whom I found very intelligent men, and, from the kindness of Mr. Metua, very attentive, agreed sufficiently near with the accounts given by the spinners of Sholabat, because they deal in the fine threads, which sell at from 10 to 16 a. w. for the rupee. They say, that the women in the vicinity of Kahyang spin with a fine spindle, made of bamboo, to which weight is given by a little ball of unburnt clay. The material is the cotton wool from the west of India, which in cleaning, for such fine thread, loses  $\frac{1}{2}$  of its weight, and scarcely amounts to more than  $\frac{1}{4}$  part of the value of the thread. Women, according to these people, at their usual rate of spinning, clear only 4 annas a month, but, if a woman set close, and did no other work, she would clear 15 annas.

We thus have the proportion of the value of the raw material to that of the thread varying from  $\frac{1}{4}$  to  $\frac{1}{11}$ . From the ignorance of accounts, under which most of the manufacturers labour, it becomes almost impossible to draw general results, except by vague conjecture, and I often find occasion on such subjects to change my opinion. I am persuaded, that in Dinajpoor I have made the average rate of profit too high; having taken my estimates from the chief manufacturing places, where the goods are far above the average value. I do not however think, that I have overrated the total amount of the thread, and must therefore suppose, that the quantity of raw material is greater, and the profit of the spinners less. The merchants dealing in cotton were indeed

said, in a general way, to be very rich, and to deal largely; but the quantity they stated as imported was small, and probably they were afraid, and concealed a great part.

In this district, I suspect, the same has taken place. If indeed we allow the thread spun here to be worth 18,00,000 ru. and I do not think, as I shall afterwards state, that it can be less, and the value of the raw material to be 3 lac, it would leave a profit somewhat adequate to the number of women, that are supposed to be employed; but this would raise the proportion of the value of the thread to that of the raw material as 18 to 3. The value of the thread used in finer goods is said to be about 2,57,000 ru. and of this the raw material probably does not exceed  $\frac{1}{4}$  part. The remaining 9,44,000 being coarse, the raw material may make a half of the value; so that in all the raw material may be worth 5,18,000 ru. A vast deal more than the merchants and farmers stated. Both probably concealed a part, but I must confess, that any increase of the raw material would, on such a quantity of thread, so much curtail the profits of the spinners, that I doubt it cannot be admitted, without increasing also the quantity of cloth and thread manufactured. I shall afterwards have occasion to mention, that the weavers state the produce of their looms uncommonly low, indeed so low, as to be totally inadequate to provide for their subsistence. They endeavour to account for this in a different manner; but I suspect, that they weave more than 18,00,000 ru. worth of yarn, and that more raw material is used; for I do not think, that we can allow the raw material to make less than 30 per cent. of the thread, as before stated; nor that the vast number of women, who spin in this district, can gain less than 10,00,000 ru. a year, which would require at least to the value of 5,00,000 ru. of the raw material. All these circumstances however being conjectures incapable of proof, I shall adhere to the statements, that I received, especially as they are on the safe side of moderation.

Dyers are on the same footing as in Dinajpoor. In the south-east corner about 20 houses (Ranghar) are employed for the weavers to dye silk thread with indigo and lac. The remainder (Rangron), scattered through the country, are chiefly employed to dye turbans and girdles with perishable colours (turmeric and safflower), which are renewed occasion-

ally, as the cloth becomes dirty. These men make high wages, from 6 to 8 ru. a month. In many parts the women on festivals dye their own clothes with safflower. The women also give a yellow colour to the old clothes of which they make quilts, that are used in cold weather. This is done with the flowers of the *Nyctanthes arbor tristis*.

The men, who weave silk alone, possess only 125 houses, and are said to have 300 looms. They work chiefly thin coarse goods for wrapping round the waists of women and children, and worth from 1½ ru. to 1¾ ru. The silk costs about 1½ ru. A man can make usually 12 pieces a month. The total value of the goods will therefore be 45,000, and of the raw silk required 34,800. These people are said to make 3,000 ru. worth of the Chikta silk, which is spun from the cocoons, that have burst.

The weavers who make the cloths of cotton and silk mixed, which are called Maldahi, are nearly on the same footing as in Dinajpore. They work almost entirely the smaller pieces, from 3 to 6 ru. value, which are sent to the west of India by the Gazing merchants. An estimate, which I procured from a very intelligent man, so nearly agreed with the statement made at Dinajpore, that I place great reliance on its accuracy. He said, that the journeymen as there, received one-eighth of the value of their hire, and usually made from 3 to 3½ ru. a month, which would make the average rate of a loom, working these coarser goods, 15 ru. a month. Of this the value of the silk is ½ and of the cotton thread ¼. The whole manufactures of the banks of the Mahananda near Maldah, although situated in different districts, are so intimately blended, that even after having examined both, I find it very difficult to form a conjecture concerning the share each possesses; and, while in Dinajpore, I laboured under difficulties, the effects of which I must now endeavour to obviate. I have reckoned the whole raw silk, made on the banks of the Mahananda in both districts to be worth 7,42,000 ru. of which 1,80,000 ru. belong to Dinajpore; in that district to the value of 68,000 ru. and in this district to the value of about 34,000 ru. are used for making cloths entirely of silk, while to the value of 4,000 ru. may be used in borders, strings, &c. leaving to the value of 6,40,000 ru. which is entirely woven into mixed goods; and, as this part of the material forms one-half of the cost, the

whole amount will be worth 12,50,000 rs. Now I was assured by a Goenung, who had made a fortune by trade, and had purchased an estate, that his brethren residing in this district annually send about 1000 bales to the west of India. These are commonly valued at 650 rs. a bale, because they pay the transit duties by value; but their actual cost here is 800 rs. making in all 8,00,000. The exports from Maldeh were stated at 2,50,000 making in all 10,50,000 rs. and leaving a deficiency of 2,50,000. Perhaps 50,000 rs. worth is used here and in Dinajpoor, some is sent from this district to Moorshedabad and Calcutta, and the goods said to have been exported from Maldeh, have probably been valued at the custom-house rate. These accounts therefore derived from agricultural and commercial calculations agree so well, that they strongly confirm each other. Allowing therefore the exports and internal consumption of Dinajpoor in mixed cloth alone to amount to 800,000 of rupees, which would consume the whole silk raised on that side of the river, we must allow, that about 67,000 rs. worth of raw silk are sent to Dinajpoor for goods made entirely of silk and for borders; but this was not mentioned in my account of that district. We must also suppose, that about 10,50,000 rs. worth of mixed goods are woven in the district of Parasiya. It was stated, that in the vicinity of English Bazar, about 7000 looms are employed in this manufacture belonging to about 4500 houses; but of the 7000 looms only about 5000 are constantly employed. These will make annually 6,48,000. Allowing the others to be employed half the year, they will make 4,32,000, in all 10,80,000 rs. I am inclined however to think, that the export of raw silk to Dinajpoor from this district is more considerable, and that the proportion of the goods woven there is greater, for the people in making their estimates of the exports seemed to be guided entirely by the place where the merchant resided. The difference however, would be so immaterial, that it will not be necessary to make any alteration; the surplus silk imported, and not noticed in my account of Dinajpoor, would nearly balance any addition to the export of cloth that could be allowed, I shall not therefore in this district mention the cloth imported from Maldeh, nor the silk exported. Almost the whole silk weavers are extremely unscrupulous, and involved in debt by advances.

The Patwars, who knit silk strings, are much on the same footing as in Ranggopoor. None of them are good artists. The weavers of cotton are pretty numerous, and are mostly employed to work very coarse goods for country use. The only fine manufacture is that of a beautiful white calico called Khassa, about 40 cubits long, and from 2 to 3 cubits broad, and worth from 6 to 15 rs. a piece. Formerly the Company dealt to a considerable extent in this kind of manufacture; but in the year 1804 the cloth sent to English Bazar was only 1,100 pieces, worth unbleached 8,000 rs. and I believe, that this was chiefly, if not solely intended to supply the private use of individuals. The weavers of these goods live in the divisions of Kharwa, Febnagar, Dangrkhon and Gorguribah, that is on the low lands near the Mahanonda and Nagar, and may have about 3500 looms, of which 2400 are wrought by men who could weave such goods as the Company would receive. These formerly were wont to make one piece a month for the Company, and at their spare time wrought common goods for country use. The money advanced by the Company was a regular supply, which they were anxious to receive, although, whenever they got other employment they made higher wages; but they finished their engagement with the Company, when no other employment offered. Several private native traders from Meershedabad and Calcutta, now make advances for about 1,50,000 rs. some is sent to Dinajpore and Patna, and a good deal is consumed in the district. They may now weave in all to about the value of 3,00,000 rs. of which the value of the thread will amount to three-quarters. At other times they work for the weekly market, chiefly pieces 35 cubits long by 2½ broad, which contain from 800 to 900 threads in the warp, and are worth from 2½ to 3½ rs. Two-thirds of the value arises from that of the thread. A man, his wife, and a boy or girl, can make 12 rs. worth in a month, and has 4 rs. profit. This class of weavers on the whole may make to the value of about 12 rs. a month, and the thread will probably cost about 8½ rs. The advances have rendered them idle, and a large proportion have no capital to buy thread; but, when they do not receive advances, work by the piece, the good women of the vicinity furnishing the material.

In other places the goods are all coarse for country use,

the greater part of the thread is purchased, and the weaver sells at the market what he makes every week. The following estimates were given of the annual labour of a man assisted by his wife to wind and warp. The estimate was formed on the cloth most commonly woven in the vicinity.

Value of cloth annually made, Bāgunj Seris, 112 rs. 8 annas; value of thread required, 73 rs. 8 annas. Ditto, Bāzās, do. 130 rs.; do. 63 rs. 8 annas. Ditto, Dargishere, 112 rs.; do. 66 rs. Ditto, Dalgunj, 112 rs.; do. 64 rs. 8 annas. Ditto, Bahadurganj, 84 rs.; do. 60 rs. Ditto, Gaudwara, 130 rs.; do. 63 rs. 8 annas. Ditto, Udhrull, 112 rs. 8 annas; do. 76 rs. 12 annas. Ditto, Harrell, 130 rs.; do. 67 rs. 8 annas. Ditto, Kridharganj, 130 rs.; do. 60 rs. Ditto, Dhondahn, 76 rs. 8 annas; do. 63 rs. 12 annas.—Total value of cloth annually made, 1,080 rs. 8 annas; Total value of thread, 765 rs. 8 annas.

This gives on an average rather less than 100 rs. a year, for the value which is made by each loom. The reason of so small an amount is alleged to be the uncommon cloth of the people. By the small profits of their business they can pay the rent of a good farm, which they cultivate by means of those who take a share of the crop, and they live on the remainder. It is probable, however, that they are not quite so lazy as they pretend, and that in fact they weaved more than they allowed.

On the above grounds 3300 looms, employed occasionally in finer work, will make cloth to the value of 5,06,000 rs. of which the thread costs 3,57,000 rs. The 10,000 looms employed on coarse goods will make cloth to the value of 10,80,000 rs. of which the thread costs 7,68,000. Even allowing the weavers to have reported the full amount of their labour, and total value of the thread must therefore be at least 11,22,000 rs. besides a very considerable quantity (1,57,500 rs.) used in mixed cloth, and some for various other purposes, so that the total amount, exclusive of a little imported, cannot be less than 12,00,000 rs.

Among the cotton weavers, above mentioned, there are in the north-east corner of the district about 80 houses of Chappah, who are said to have 90 looms employed in weaving checkered cloth, such as I have described in giving an account of the adjacent parts of Bongopoor. This manufacture seems to be almost entirely confined to the small spot near the upper parts of the Karatoys and Mahamouda, which into he regretted, as it forms a much sadder dress for the women than

plain unbleached linen. Besides these professional weavers, some farmers, towards the frontier of Dinajpore, keep a loom, and occasionally, when at leisure, weave cotton cloth; but this custom is not near so prevalent, as in the district above mentioned. I heard indeed only of 500 such persons, the whole of whose labours do not probably exceed the value of 10,000 rs. In this district also about 100 Barbers keep a loom, for weaving cotton cloth at their leisure hours.

The number of women, who flower muslin with the needle, is quite inconsiderable, and they are confined to English Bazar. The weavers of cotton carpets (Sutranji) are confined to the capital, and the nature of their manufacture is much the same as at Ronggopore. The most common size is 4 cubits by two, and such are used for bedding. There are two men to each loom, and these take 2 days to make a piece. The thread costs 9 annas, the dyeing 1 anna, and the carpet sells for a rupee, allowing the men therefore to work 300 days in the year, they will in that time make only 150 rs. worth, of which 84 rs. 6 a. will be the value of thread, 9 rs. 6 a. the charge of dyeing, and 56 rs. 4 a. the price of labour, giving only 28 rs. 2 a. for each man; but this is greatly underrated. These men have no land, and their annual expenditure is certainly not less than 48 rs. and more probably is 48.

The tape-makers (Newargar) are entirely confined to the capital. Their work is exceedingly coarse, mostly like girths for horses' saddles, but greatly inferior to that in strength and neatness. The same people make also tent ropes of cotton. In the north-east corner of the district the manufacture of sackcloth from the *revcherus* is very important, and gives employment to a very great proportion of the women in that part.

On all the eastern frontier a great proportion of the women are clothed in the coarse linen made of this material, of which there may be annually consumed to the value of 70,000 rs. none of it is dyed. In the cold weather the poor cover themselves by night, and often by day with a sackcloth rug, and the rich usually put one under their bedding, but the demand for this purpose is not so general as in Ronggopore. The annual consumption may be 20,000 rs. The quantity required for tobacco bags is very trifling, and

does not exceed in value 1000 ru. The quantity required for the exportation of grain is not great, because wheat, pulses, and oil seeds, and even a great deal of rice are usually stowed in bulk; but a great deal of this description of sack-cloth is sent to Calcutta, Patna and Pachagar in Ronggopoor. To the former is sent to about the value of 25,000 ru. to the second 12,000 ru. and to the latter and its vicinity 35,000 ru. The quantity required for grain, oils, &c. in the district may be worth 15,000 ru. Total 87,000 ru.

For pack-saddles the quantity required may be worth 1500 ru. What is used for packages and pack-saddles in this district, amounting to 18,000 ru. is chiefly made by the petty traders (Sungri), who are employed to purchase the commodities. There is a little (perhaps 8,000 ru.) imported from Morang, the remainder is wrought by the women of the Koch tribe. The number of looms, which they are said to employ, is mentioned in the table. The chintz makers are on the same footing as in Dinajpoor. Blanket weavers are of two kinds 1st. the Ganggri, who rear the long-tailed sheep. Some men have no flocks, and live entirely by weaving, others have both looms and flocks, and others have flocks and no looms. All however rent arable lands, because owing to the frequency of disease, the produce of their flocks, and consequently of their looms, is extremely uncertain. At present, owing to the scarcity of wool, few can find employment as weavers.

The wool of the two first shearings, from every young sheep, is separated into white and black, and is woven into fine blankets. That of the first shearing, and some of the finest of the second is woven without dyeing; but some of the second shearing, that is white or of an indifferent black, is dyed of the latter colour. All the wool of the subsequent shearings is mixed, and is spun and woven without distinction, so that, if properly mixed, the colour should be grey, but no pains is bestowed on this, and in the same blanket some threads are black, some grey, and some white, all irregularly disposed. The goods are indeed very unequally, but of great advantage to the poor, who are exposed to the winter cold, or to the rain. There are two processes used for dyeing the wool black; 1st. Take  $\frac{1}{2}$  ser (lb. 1.) of the Baber fruit (tree No. 78), beat it, and boil it, for 3 hours, in



10 or 12 sera of water, so that one-fourth evaporates. Pour this upon the blanket, which is put in a small pit in the earth, and is then covered up. Before the blanket is put into the earth, it is first washed with cold, and then with hot water. When it is taken out, it is washed again with cold water. The dye I presume is the iron contained in the earth, which the astringency of the Babur pods fixes. The second dye is the fruit of the Tairi used in the same manner. The Tairi is the same species of *Cassipouia*, that in Dinajpoor is called Chamolioti. The women tease, and spin the wool on the common small wheel; the men warp, and weave on the same miserable loom, that is used for making sackcloth. The cloth is therefore woven in very narrow slips (Patis), from seven to five of which are usually stitched together to form a blanket. The blankets made of the first quality of wool usually contain seven breadths, and are from  $3\frac{1}{2}$  to  $3\frac{3}{4}$  cubits wide by  $5\frac{1}{2}$  or 6 in length. They weigh, when ready, about  $3\frac{1}{2}$  sera, or 7 lbs., and require 4 sera or 8 lbs. of wool. They sell from 2 to  $2\frac{1}{2}$  rs., and a man and woman require 15 days to make one. Wool of the second quality is woven into blankets of 6 breadths, being from 4 or  $4\frac{1}{2}$  cubits long by  $2\frac{1}{2}$  broad. One requires 3 sera of wool, and occupies the man and woman 10 days. This kind sells from 24 to 28 annas each. The third kind requires 2 sera of wool, and contains 5 breadths. It is 4 cubits long by  $2\frac{1}{2}$  broad, and is worth  $1\frac{1}{2}$  r. A man and woman make 6 in a month. This being made of the coarse wool, is by far the principal object. The wool, good and bad, is bought at 3 sera for the rupee, and afterwards sorted. The wool for six coarse piceras will cost 4 rs., and the price of the goods being  $7\frac{1}{2}$  the man and woman have  $3\frac{1}{2}$  rs. for profit. They make a little more on the finer goods; but not enough to make up for times when they cannot work, the above estimate allowing for no leisure time. These weavers are very inferior in skill to those of the south of India.

The other blanket weavers do not keep sheep, but purchase the wool of the common sheep of Bengal (Bhern Bheri). Their blankets are so bad as those made by the shepherds; but it is to be regretted, that the people have not extended toward the east, where the wool is entirely lost. The women buy, wash, and dry the wool; the men spin and weave it.

They give one pan of cowries for the wool of each sheep, and it requires from 20 to 25 fleeces to make a blanket 5 cubits long by 3 wide. The blanket sells at from 12 to 18 annas. The raw material, therefore, amounts to  $\frac{1}{4}$  parts of the value of the goods. If they could procure a sufficient quantity of wool, each man and woman might make four blankets a month, which would give about 2 rs. for their wages. The number of sheep in their vicinity, however, does not always admit of a constant employment, and at intervals they collect shells, and make lime, or work as day labourers. There is, indeed, another reason for their working merely at intervals. The blankets are only saleable in the cold weather, and they are too necessitous to be able to work at any thing, for which they have not an immediate demand.

The manufacture of sugar is at a very low ebb, and is conducted on the same plan as at Rongopoor; but about one-half of the raw material is procured from Dinajpore. The whole is consumed in the country, and is far from being adequate to its supply.

The people who manufacture salts are called Beklars, that is men who use the hoe; but all Beldars do not make salt, many are employed to dig tanks, and to make roads. The number of those who can make salts, is estimated at above 500 houses. Their chief employment in the fair season is to make saltpetre. In the rainy season they weed, reap, and perform other operations of husbandry for daily hire. Some years ago the Company suddenly withdrew the advances for saltpetre, and the monopoly in that article rendered the business illegal. The people, of course, made privately as much as they could sell; but this quantity not giving them sufficient employment, they betook themselves to prepare culinary salt (muariat of soda) from a saline earth, that is found in many parts of the district. It may indeed be convenient, and in some respects economical for the Company, when a reduction in the quantity of the saltpetre investment is necessary, to abandon entirely a certain number of the factories, especially those that are the least productive; but this will not only distress exceedingly many individuals, thrown on a sudden totally out of the employment, to which they have been accustomed, and which thus becomes illegal; but will also homelyways attended with consequences similar to

those above mentioned. The people will not choose to starve, and will run many risks in contraband work. Throwing into prison people in this condition is doing them a kindness. The whole of the Company's advances for cloth were always so trifling, when compared with the demands necessary for clothing the people, that any change made in their system of advances could only produce temporary evils, such as arise to all manufacturers from the occasional stagnations of trade, to which they are always subject; but with the Beldars, the suddenly withdrawing the advances, is to deprive them of the means of subsistence. They are not only unemployed by the Company, but are prohibited from working for any other person. The Company also by the illicit business, that of necessity follows, is a considerable loser. When the investment of saltpetre is therefore to be diminished, a certain deduction from each factory, I am persuaded, would be more advisable; as then a few men only in each place would be suddenly thrown idle, and these would readily find other employment. This year, 1809-10, the Company has restored the manufacture to this district. It was not therefore known, when I travelled through it, to what extent the produce would attain.

In this district nitre is never found in the soil at a distance from houses. The natives consider it as entirely the produce of cow's urine, and, during the whole dry season, where the soil is favourable, and wherever cows are kept, it effloresces on the surface. The only thing requisite seems to be a clay soil, which prevents the animal matter from being suddenly absorbed. The Beldars therefore frequent the farmyards, and scrape the surface of the ground, wherever the cattle have stood, and this may be repeated every third or fourth day. The people, who have most cattle, being either pure Hindus, or Moulems of rank, have an aversion to allow this operation, as they either abominate the Beldars as impure, or are jealous of their prying near the women. The Beldars, therefore, meet with considerable difficulty in procuring a quantity sufficient; and would obtain very little in that way, were not they in the employ of the Company, whose agent protects them. They have therefore recourse to another method. Between the middle of July and the middle of Sep-

tember they repeatedly plough a plot of ground, and throw on its surface all the earth, from which saline matter had been separated by filtration. This earth is called *Sithi*. They then daily collect as many cattle upon the plot as they can, and keep them there as long as possible. About the end of October the nitre begins to effloresce, and the surface of the plot may be scraped once in four days, so long as the fair weather continues. The earth scraped from the field gives less nitre than that procured from farm yards, but the nitre of the latter contains more impurities. In order to avoid offence, the method of procuring the saline earth, by ploughing a field, seems to be preferable. The quantity of ground and expense is considerable, for from one to two acres are quite insufficient to supply a *Kutbi* or set of works, and a great deal of labour would be saved, which is now bestowed in bringing the saline earth from a distance. The lands for the purpose now belong to the Company. The only difficulty is to procure cattle; but the whole people of the village would, in all probability, consent to allow their cattle to stand on the plots half an hour, morning and evening, rather than submit to the intrusions of the *Beldars*, which however constitute a service, that long-established custom has rendered legal. The *Beldars* allege, that they have another process, by which they can procure nitre. After having boiled the brine twice, and taken from it the saline matter that subsides, there remains a thick brine, which they call *Jarathi*. The *Beldars* say that they spread out some of the earth procured in filtering the brine, and on this pour the *Jarathi*. After two day's exposure to the air this may be again filtrated, and produces a brine containing saltpetre. The native agent of the Company at Gondwana, however, assured me, that the *Jarathi* is chiefly employed to obtain an impure culinary salt, which the natives call *Beldari Namak*, the use of which being prohibited, it is of course smuggled, and mixed with the salt procured from the south. This indeed some of the *Beldars* confessed was the case, although they alleged, that they usually mixed the *Jarathi* with the earth left by filtration (*Sithi*), as above described. The saline earth procured by mixing the evaporated brine (*Jarathi*) with the *Sithi* is called *Bachaya*; and, before water is

filtered through it, is usually mixed with the Chelaya, or earth procured from the farm yard or cultivated plot; but both it is said would separately give saltpetre.

The whole operation of filtering and boiling is performed in the open air, by which occasional losses are suffered, especially in spring, when there are often heavy showers, that curtail the season. A shed, 23 cubits long by 16 wide, would enable a family to reserve as much saline earth as would give them employment to haul the whole year. At present in general they work only six months; but in the remainder of the year there is abundance of employment in agriculture. The chief advantage of the shed is, that it enables them to turn the Jarathi, or ley, remaining after evaporation, to better advantage. The Beldars say, that if mixed with the earth called Sithi, exposed for some days to the air, and then collected in heaps for some weeks or months, the produce of nitre is great, and some rich men have sheds for this purpose.

The apparatus, as usual, is very simple. A circular vessel, called a Kutthi, about 3 feet in diameter, and 1 foot deep, is formed of unbaked clay on the surface of the ground. A small hole in the bottom at one side allows the water poured into the vessel to flow into a pot, which is placed in a hole formed by the side of the vessel. A little straw having been put on the bottom of the Kutthi, it is filled with saline earth, which is well trodden with the feet, and a quantity of water is filtered through it, sufficient to produce a strong brine. The people do not seem very careful to extract the whole saline matter, nor by repeated filtrations to saturate the water. The least is a gross neglect in the economy of the operation, the former is perhaps of little consequence, as the same earth is always again used, and owing to the saline matter, which it is allowed to retain, in all probability, becomes the sooner impregnated. At any rate it is notorious, that all earth, which has once contained nitre, more readily than any other favours its generation.

Some of the Beldars inform me, that they always mix the ashes of straw with the saline earth in the proportion of one-twentieth part. Others allege, that this is by no means necessary, and that the operation may be performed without any addition. They however confess, that they usually put

a small quantity of ashes on the straw, that lines the bottom of the filtering vessel (Kuthi), which, they say, makes the brine flow more readily. They also add some ashes when the saline earth is very dry. It is very doubtful whether there is lime in the soil, and most certainly none is ever added. In India, therefore, lime would not seem to be necessary to the generation of nitre, as is alleged to be the case in Europe.

The brine procured by filtering water through the earth is called *Ras*. This is evaporated in earthen pots of hemispherical form. Six for each *Kutli* are supported contiguous to each other, in two rows, over a cavity in the earth, that serves as a fire place, and the fuel, chiefly stubble, is thrust under by a small slope at one end, while the smoke goes out by an opening, that is formed opposite. While the brine is boiling, a woman, who attends the fire, stirs the pots occasionally with a small broom, fixed at right angles to a stick. This removes the froth called *Khari*, which like the *lay* (*J-rathi*) is mixed with the earth called *Sithi*, and according to the native agent greatly increases the quantity of nitre, which that yields; but the Beldars allege, that it might be made into a kind of salt called *Khari nemak*, which is prohibited. I suspect, that this prohibition has arisen from an idea of the *Khari* and Beldari salts being the same. That such a mistake has been made, I think highly probable; because in a correspondence between the Secretary to the Board of Trade and Mr. Smith. I observe, that the salt, which is prepared by the Beldars, of this district is by both gentlemen called *Khari Nemak* or *Caree noon*. Both the native agent of the commercial resident and the Beldars assured me, that the two salts are different, and that the whole *Khari Nemak* used in the district is imported from *Patna*. They could have no interest in deceiving me, as the preparing culinary salt is still more illicit than making nitre.

The *Khari nemak* sold in the markets is an impure sulphate of Soda, and could never be employed as a seasoning for food; but is highly useful as a medicine both for man and beast; and, if I am right in supposing, that the prohibition has arisen from this mistake, it should certainly be removed.

When the evaporation has been carried to a certain length, the brine is taken out, and allowed to cool. Then the nitre subsides, leaving a brine, which is again put into the boilers,

and treated in the same manner. When the evaporation is complete, this brine is again cooled, and deposits more saltpetre, which is called *Kahi*. The brine or ley, that remains, is again evaporated, and deposits a third kind of nitre called *Tehela*; but all the kinds are sold intermixed. The ley, that remains after the third boiling, is the *Jarathi* above mentioned. The saltpetre (*Alu*) thus procured is exceedingly impure, and is delivered to the Company's native agent at 2 rs. for the *man*. The native agent at Gondwana and the Beldars differ very much concerning the weight. The former says, that the *man* contains 40 *seers* of 92 a. w. or is nearly 94½ lb. (94.45); the latter maintain, that the *man* contains 8 *Pasures*, each holding 7½ *seer* of 72 a. w. or is near 111 lb. (110.88). The Company's agent dissolves the crude nitre (*Abi*) in water, frees it from many impurities, and again evaporates it, producing the *Kului*, or common saltpetre, such as is exported by the Company. In this operation the salt loses 1 part, and the expense may be accurately known by the books of the factory.

The proper attendants at one *Kuthi*, according to the company's agent, are three men to collect, and harvest the saline earth, and one woman to collect fuel and manage the fire; and where he sees, that a family is active and has such a number of hands, he advances 40 rs. He therefore expects that, in the course of the season, they will make 20 *mans*. This is a very poor reward for 6 months labour of 4 people, and implies clearly to me, that the Beldars carry on an illicit trade. I was indeed assured by one of the Beldars, that a man his wife and a boy or girl able to work, the usual strength of a family, could make from 4 to 6 *mans* a month. A good deal is therefore probably smuggled, especially to Nepal.

The account, which the workmen give of the manner of making the culinary salt, called *Beldari Namak*, is as follows. They observe, that in certain places, especially old Mango groves, the cattle, in dry weather, are fond of licking the surface of the earth, and then they know that the earth of the place is saline. Every old Mango grove contains more or less; but it is also found in many waste places. The Beldars scrape off the surface, harvest, pour the brine on some straw, and allow it to evaporate, when the steam is found to be covered with a saline effluence. The straw is then

burned, the ashes are leached, and the brine evaporated to dryness. The result is the Beldari-Nemak, which, although it must be a very impure material, is sold for 4 rs. a man, and mixed with the sea salt brought from Calcutta.

I have already mentioned, that the ley remaining after the extraction of nitre (Jaralki) may be mixed with earth; and if treated in the same manner with the saline matter found in old Mango groves, will yield the culinary salt called Beldari Nemak; but it is alleged, that, by a long exposure to air, the saline matter of the earth and ley mixed is converted into nitre.


The whole subject relative to the Beldari and Khari-Nemak, both being illicit, is very difficult of investigation. Once when in Tirahoot I heard a similar process given for the preparation of the latter; but the cattle licking the earth is a pretty clear proof, that the saline earth here contains a muriate, and not a sulphate of Soda. And the Beldari here allege that the Khari-Nemak is made from the scummings, and not from the ley. The process in both cases may probably be similar. The use of burning the straw in this operation is not evident, the basis of both Khari-Nemak and culinary salt bring Soda, and not potash.

I have procured specimens of all the saline substances, to which I have alluded, and their analysis will throw much light on the subject; but as yet I have had no opportunity of having the processes conducted with the accuracy, that would be necessary.

*Exports and Imports.*—Here, as in the two districts formerly surveyed, I have been under the necessity of proceeding by conjecture, founded on what was stated by the merchants, and other intelligent people. Such statements, as might be naturally expected, often are widely different from each other. I have selected such as appeared to me most probable. Here I have included the cattle, and the goods sold at the fairs on the banks of the Ganges. The former are too important to be with propriety omitted, and the fairs are the chief means of intercourse between the two neighbouring districts of Parakya and Bhagalpoor.

Canoes are a considerable article of import from Morang, and a large proportion of these remain in the country, but many are exported to various places down the Mahamenda



and Ganges. They are exceedingly rude in their shape, and are not opened by fire as those of the eastern parts of Rongpoor; but the tree is felled on two sides, on one of which the excavation is made, so that the transverse section is somewhat thus . There are two kinds; *Sagis*, which are sharp at both ends, and *Saranggas*, which terminate in a blunt kind of goose-tail head and stem. These last are by far the most common, and by far the greater part of both is made of *Sal* timber.\* Both kinds are between 14 and 22 common cubits in length. The *Saranggas* are from 1½ to 2½ broad in the butt, at midships, and are worth from 6 to 16 rs. each, when delivered in the Company's territory, near the residence of the merchant. The *Sagis* are from 1 to 1½ cubit wide, and sell from 5 to 6 rs. They are most unscrupulous contrabanders; nor is there any of the *Saranggas* so fine as many procured near Gwalpara, where the timber is probably larger. Canoes made of *Sal* last 10 years.

The cotton wood is all from the west of India. Part of it comes from Messampoor, Kanpoor, and Patna, and part by the way of Bhagwanpore. A small quantity is sent to Dinajpoor, and a little to the territory of Morang. The cotton in the seed comes from Morang. A little of it (*Kakis*) is of the colour of nankeen. Some is sent to Maldiv from the vicinity of English Bazar.

The sugar comes from Dinajpoor, Titahona, and Patna. The greater part is fine sugar, made in imitation of what we called clayed, and which the natives call *Chini*; but there is a very little of a kind called *Sukkar*, which comes from Tirahoot. It is very inferior in quality to the *Chini*. A small quantity of *Chini* is sent to Nepal. The extract of sugar-cane (*gurr*) comes from Dinajpoor and Patna. The molasses treacle (*Muth* and *Kotra*) come from the same places. The only external commerce, which *Puranis* possessors, is with the territories of Gurkha or Nepal.

In the parts of the district, where fine cloths are manufactured, there are some *Dahlow* brokers. Some of them have small capitals, and make purchases at *Palkurs*; but are still employed by merchants to procure goods at a proper value.

\* A considerable timber trade is carried on through *Puranis*, of which Dr. Buchanan gives a lengthened account. (See.)

At Dulaiganj, where much grain is exported, there are brokers for its purchase; and in some parts there are brokers for the sale of cattle; but, as I have mentioned, these are in fact dealers.

The bankers, who give bills of exchange for money, are called Kothiwalehs. There are seven houses at Puraniya, and one of these has an agent at Nathpore. Two of the principals, the houses of Jagat Seth and Lal Maghraj, reside at Moorshedabad. The agents of these and Baidyanath of this district will both grant bills for money paid to them, and will discount the bills of others. The others, all natives of the district, deal only in the former manner. Their great profit lies in dealing with the landlords, keeping their rents, and discharging the taxes. If large exchanges of gold and silver are required, they can only be procured from these Kothiwalehs. Jagat Seth's house will draw at once for 100,000 ru. The others will not exceed half that sum. Jagat Seth and Maghraj do not deal with the Zemindars. The former will grant bills on any part of India, the others only on Calcutta, Dhaka, Moorshedabad, and Patna.

The Surrafs of this district exchange gold and silver, but do not deal in bills. They are entirely confined to the capital, and have stocks in trade of from 500 to 1000 ru. They not only deal in exchanging money, but purchase and sell wrought bullion. They are not however, gold or silver smiths. One of them is a jeweller.

The Foidars, who exchange cowries and silver, are here more usually called Surrafs, and are not numerous, most of the shopkeepers giving change to those who purchase, and supply themselves with cowries from the hucksters, who retail fish, greens and other trifling articles. Both classes of Surrafs advance money to those, who are living on monthly salaries, or wages.

The money-lenders called Bokzri Mahajans, that is merchants who keep accounts in cash, or Nagadi Mahajan that is dealers in ready money, are on the footing as in Runggepoor. Some Sanspui merchants deal exactly in the same manner, but are not called by either of these names.

*Places where Commerce is carried on.*—I heard very heavy complaints, concerning the illegal exactions made at market places, and I was assured by many people, that those who

attended suffered less when there were regular legal duties, than they now do. The goodness of the Company, in the government of Lord Cornwallis, has raised the *Zemindars* to the rank which the European landholders obtained in the 10th and 11th centuries, when the fees of land became hereditary. The next step in improvement would be to give the towns and markets a privileged municipal government, the want of which in all eastern monarchies seems to have been the grand check, that has hitherto prevented the people of Asia from making great advances in civilization. Whether Bengal is sufficiently matured for such a plan, I will not venture to assert; but it must be recollected, that in Europe the grant of a municipal government to towns, followed immediately that of the hereditary right of succession to lands. Of course I would not propose to establish at once privileges similar to those which London or other great cities enjoy. Such must be the work of much time; privileges similar to those which were granted by early kings to their towns and cities, would as a commencement be sufficient.

*Coins, Weights and Measures.*—On the subject of coins, most of what I have said in Dinajpore is applicable to this district. The old unalloyed coinages of rupees usually called *Sunat* or *Purbis*, are still pretty numerous, and in many markets are current for the same value with the milled money (*Kaldars*) lately coined at Calcutta. The reason of this seems to be, that a *beta*, or certain allowance for the coin being worn, is taken by all persons in power, whether the rupee be of the present coinage or not. It is of little consequence therefore to the poor what rupees they take. As I have said in Rongpore, there can be little doubt, but that the coinage of these *Sunat* rupees is going on some where or other, and is by all possible means encouraged by the bankers and money changers. These people are happily, however, daily losing ground, and the present abundance of silver, and the introduction of bank notes have greatly diminished their profits. In a country so exceedingly poor, a gold coinage is highly distressing to the lower classes, and in my humble opinion ought to be entirely discontinued. Even a rupee in this country is a large sum; for being a ploughman's money wages for two months, it may be considered as of as much importance in the circulation of this country, as three or four

pounds sterling are in England. In the present circumstances of the country, nothing larger than 4 ana pieces ought probably to be coined. The gold has fortunately almost vanished, and perhaps should never be allowed to return, by being no longer held a legal tender of payment. In most parts of the district the currency consists entirely of silver and cowries. Towards the western parts a few of the copper coins called *Payasa*, worth about  $\frac{1}{4}$  of a rupee, are current; but even these are too large for the small money of a country, where two of them are equal to the comfortable daily board wages of a man servant. On the frontier of Nepal, the silver currency of that country occasionally appears in circulation. All that I have said concerning weights, in my account of Dinajpoor, is applicable to those of this district, only that here the *Pasari* varies from 5 to 7½ *seers*.

It is only in a few places in the eastern and southern parts of the district that grain measures are used. These are of the same imperfect nature as in Dinajpoor, and the denominations are usually the same; but in the south-east corner the standard basket is called *Ari*, and in different places contains from 2 to 6 *seers*. In most parts of the district grain is on all occasions estimated by weight.

In some large *waris* there are grain measurers (*Kajals*), but they are not appointed by any public authority, give no security for the honesty of their dealings, and in case of fraud, can only be punished by an action at common law, which is totally inadequate to obtain fairness. They are in fact generally appointed by merchants, who have made advances to farmers for grain, and are commonly supposed to possess a considerable slight of hand.

No pains are taken by the officers of police for the regulation of weights or measures. Notwithstanding that by far the greater part of the rent that is due to the landlords, ought to be levied by an annual measurement of every field, the progress in practical geometry in most parts of the district is still less perfect than in Dinajpoor, and it is so, more especially in the parts that ought to be annually measured. The field is not measured with a chain, but by a rod; and this is not laid down, so as to make a mark to which the end of the rod may be again applied, until it is seen whether or not the rod is placed in the direct line which ought to be

measured. The measurer takes the rod by the middle, walks along hastily, putting down its fore-end at what he calls the length of the rod, from where he began, and makes a mark. He then puts the hind-end of the rod near the mark, and walks on, until he advances what he thinks another length of the rod, and then makes another mark, and so he proceeds until he has measured his line, which may thus contain almost any number of rods that he pleases.

Little or no pains have been taken to prevent frauds. The measurers are not professional but sworn men, and indeed the ground is usually measured by some agent of the landlord, strongly interested to defraud the tenant. Application, it is true, may be made to the judge for a measurer deputed for the particular case; but the expense attending this is quite inconsistent with common practice; and from the character of those deputed the remedy is extremely uncertain. No public standards are kept, and in case of dispute a reference can only be made to the judge who must be guided by oral evidence, which in this district is of very little value. I have no doubt, that owing to a want of standards, government has been largely defrauded by the owners of her estates, who have contrived to establish a customary measure for their own lands, much larger than that used in the vicinity; and when their charters (*Sunud*) specify a given number of *bigaha*, thus hold much more than what is their due.

*Convergence of Gonds*.—As will appear from the account that I have given of the rivers, this district is on the whole well provided with the means of using water carriage; and the natives possess more boats in proportion than those of either of the two districts towards the east. The most numerous boats of burthen in the district are the *Ukals*. They carry from 300 to 1200 *manas*.

In the eastern low parts of the district the most common boats of burthen are called *Kushas*. They are clinker-built of *Sal*; both ends are nearly of the same shape ending in a sharp point, and rise very little above the water, or to use the technical term, the boats have no *choor*. Their bottoms are perfectly flat without any keel. They therefore have a great resemblance to the *Fatels* of *Paina*, but are not so broad in proportion to their length. They are therefore rather unsafe; but, drawing very little water, are exceedingly

convenient in the Mahanonda, and its numerous branches. The *Koahas* are from 80 to 1000 *mans* burthen. The hire for boats of these two descriptions, from the southern part of the district, and from the Mahanonda as high up as Dudalgunj, is to Moorshedabad about 7 *rs.* for 100 *mans* of the Calcutta weight, and to Calcutta 14 *rs.* The load is estimated by the quantity of grain she will carry; and much less than her nominal burthen of any valuable article is entrusted. From the capital in the rainy season, the boat hire is about 14 *rs.* for the 100 *mans* to Calcutta and Patna, and 9 *rs.* to Moorshedabad. No boats go in the dry season. From the upper parts of the Kosi, the boat hire to Bhagawangola in the dry season, varies from 5 to 10 *rs.*; to Patna at all seasons, from 15 to 18 *rs.*; to Moorshedabad in the rainy season from 5 to 10 *rs.*; to Calcutta at the same time, from 12 to 15 *rs.* The boat hire everywhere is liable to most enormous variations, according to the demand, for the persons called *Majhis*, having unlimited influence, occasion a complete combination whenever there is any extraordinary demand. At Duniya I have stated the usual limits, but at the other places I have only stated the rate when there is no extraordinary demand.

The boats used for floating timber are called *Mahul* or *Mahul*. They are long, low, and narrow at both ends. They are usually of two sizes; one carrying about 60 *mans* called *Pangchoyat*, and one carrying 30 *mans* called *Satoyat*; but some carry as much as 150 *mans*. They are occasionally employed to transport rice, and in some places indeed are kept for that purpose alone. They usually have no deck, even of bamboo, and no cover; but on long voyages to Calcutta a small platform of bamboo is made for the people at their middle, and is covered with a low arched tilt made of mats.

*Dinggis* are open boats used for fishing, for carrying goods from one market to another, and for ferries. They usually carry from 50 to 100 *mans*; but some employed in commerce carry from 100 to 300 *mans*, and those used to go from market to market are usually from 25 to 30 *mans* burthen. Such a boat with one man, will get 4 *ans* for a trip of 8 or 10 *milas*. Some of them in the eastern parts are built like the *Koahas*, and are called *Kooha-dinggis*; but in general the plants do not overlap, as those of clinker-built vessels do. On the

Ganges and Kosi where they are largest, they are very fine safe vessels, sharp at both ends, and widest about the beam, as in the U'laks; but they have little sheer, that is their ends do not rise high above their middle; and they draw a good deal of water, so that in these large tempestuous rivers they are a safe conveyance.

There are boats called *Patwar*, but that word signifies a boat applied to a particular purpose, and not one of a particular construction. They are employed to attend those that are laden, to find out passages among the sands, and to carry out hawsers to assist in warping them off when they get aground. In fact they are a kind of pilot vessel. In some places they are large canoes, in others small U'laks, or *ling-gis*. Boats that row well are usually chosen.

The *Pansai* is shaped like a small U'lak, but in proportion to its breadth is generally longer, and over the after part has a tilt for the accommodation of passengers. It is for the conveyance of these alone, that this kind of boat is intended. They could carry from 50 to 100 *mans*. A *Pansai* of 80 *mans* burthen, 19 cubits long, 4 broad, and 1½ deep at the well, costs about 62 *rs*. Three two Sal timbers 18 cubits by 2½ girth, 28 *rs*.; sawing the above, 5 *rs*. *Kanas*; carpenters' wages, 10 *rs*.; ditto for board wages, 2 *rs*.; the *Pengelira*, who bends the planks, 3 *rs*.; 60 lbs. iron and nails, 10 *rs*.; rope and bamboo, 3 *rs*. 8 *anas*; total, 62 *rs*. Such a boat lets at 3 *rs*. a month, besides the hire of the crew.

The *Bhaujiya* is intended for the same purpose, and is of about the same size. It is sharp at both ends, rises at the ends less than the *Pansai*, and its tilt is placed in the middle, the rowers standing both before and behind the place of accommodation for passengers. On the *Kosi*, the *Bhaujiya* is a large fishing boat, carrying six or seven men.

The canoes carry from 10 to 40 *mans*, and in the rainy season are in many parts almost the only good conveyance from market to market. Many people however, resort to a bundle of sticks or bamboo supported by earthen pots, and many cannot afford even this; but, when necessitated to go anywhere beyond their depth, tie together two or three *mans* of plantain trees, on which they can go to market with some small wares.

In the dry season a good deal of commerce is carried on

by means of floats (Ber or Singri) made of two canoes connected by a platform of bamboos. These are very useful, as even where the quantity of water is very trifling, they will convey from 80 to 100 *mans* of goods. At the capital, such floats are much used. In the dry season boats come no higher than Chuniyapoor, 22 *cos* south from the town; and all goods are transported to and from that place on floats, carrying about 100 *mans* (85 *n. w.* the *ser*) or 8,727 lbs. A float makes only two trips in a month, the windings of the channel being exceedingly numerous. The hire is 4 *ra.* or more than half as much as from Chuniyapoor to Mourshedabad. The float is attended by two men. In all the branches of the Mahanonda, canoes are much used, and are the largest and best in the district. A vast number of floats are employed in carrying down goods from Kaliyagunj to Nawahgunj, where boats of burthen at all seasons can reach. The hire is 1 *ana* a *man* (22 lbs.) the distance in a direct line being about 44 miles; but the river winds a great deal. A float of two canoes will carry 100 *mans*.

A great many of the boats of burthen belong to merchants, and, being reserved for the conveyance of their own goods, are not let to hire. Many however belong to men called *Naiyas*, who professedly let them. Most of these men are fishers, but some of them, especially in the eastern parts of the district, are farmers. In every part, however, it is very difficult to procure boats to hire, and everything seems to be under the authority of certain persons called *Ghat-majhis*, whose conduct is much the same as in Rongpoor. Indeed in this district almost the whole persons of every trade and profession, in each vicinity, have submitted themselves to the authority of some leading man who is called a *Majhi* or *Mandal*, and without whose consent nothing can be done or procured. The great object of this seems to be to enable the company under his authority or protection to defraud those who want to employ them, which they attain by implicitly following the dictates of these men, who are generally the most cunning, knavish fellows, that can be found. They are, I believe, appointed by no one in authority, but generally endeavour to persuade the public that they have some powerful friend or protector, and do everything in his name.



Near the capital and some indigo works a few roads have been made; but in general, although carts are much in use, they are left to find a road in the best manner that they can. A great part of the country is high and sandy, and therefore carts do not absolutely sink, even after rain; but the roads are miserably cut, and the wheels soon make deep ruts, which require a constant change of place. In such lands this does little harm, because they are generally waste: nor would raising mounds in such situations do any good, no hard material being procurable except by burning bricks, an expense which has never been proposed. Even where the soil is rich, and by rain is converted into a sticky clay, through which a cart cannot be dragged, some people think that the raised mounds which I have proposed for roads do not answer; for in rainy weather the softness of the material does not enable them to resist the wheel, and if they are cut in any particular place there is no means of avoiding the ruts by going aside. This in some measure is undoubtedly true; but in such soils I am persuaded these mounds are the only roads that should be permitted: for first, without going to the expense of bricks, it is impossible that any road, consisting entirely of mould, should ever in rainy weather resist the action of cart wheels; and in that season no carts should be on any account permitted to travel where the road is not made of brick. If at the commencement of the rainy season all ruts were filled, the surface, strengthened by the grass roots that would spring, would continue a tolerable road throughout the dry season, which is all that can be expected. Secondly, from being well raised the occasional showers of spring produce little effect on such mounds, and at the close of the rainy season they become much earlier practicable. Thirdly, mounds answer one purpose of enclosures, and prevent travellers from encroaching on the fields, when they find a rut by which they are difficulted. This I know is a great nuisance to the carters and to gentlemen driving buggies, but it is of vast use to the farmer, to whose crops the natives in particular show no sort of regard.

Making roads, digging tanks, and planting trees, among the Hindus are religious duties, and almost every rich man performs one or other, and often the whole; but as the inducement is to obtain the favour of God, public utility on

these occasions is not at all consulted, nay the works often turn out nuisances. The plantation consists of trees totally useless, or of sour resinous mangoes, the worst of all fruit, and soon runs into a forest harbouring wild beasts: the tank is a dirty puddle, which is soon choked with weeds, and becomes a source of disease: the road is never intended for the traveller; it does not lead from one market-place to another, but usually from the house of the founder to some temple that he chooses to frequent, or to some tank or river where he bathes; and as it usually intersects some public routes, a breach must be formed to allow travellers to proceed, and this renders the road itself impracticable, even when it might happen to be in a line that was useful.

Little attention seems to have been paid by the magistrates in keeping up the great lines of communication, either with the military cantonment, or with the capitals of the adjacent districts. The convicts indeed occasionally work on them, but the effects of their labour is little perceptible, much of their time having been employed on less public roads. On this subject I have already had occasion to explain my opinion. In my account of the manufactures I have mentioned the advantages of the carts, and the load that they can take. A great part of them belong to people who live by letting them out to hire, but many of them belong to merchants. A great part is hired by the indigo planters for carrying home the crop. The usual hire is about 4½ annas a day, but they are often hired by the job; for instance, from Sahibganj to Dinisghat at Nathpur, a distance of about six miles, they take according to the demand, from 1½ to 2½ rs. for the 100 ann (88½ s. w. the car) or 2465 lbs.

The horses (Tatus) for carrying loads are kept by the smaller traders, Fulkars, and Beparees. They carry from 8 to 8½ muns each, and go much faster than oxen; but in this country where goods are only carried one or two stages to some place of embarkation, that is of little consequence to the merchant. One man manages two horses, three men only are allowed to ten oxen, which makes a most essential difference in the rate of hire. Mares are seldom employed, so that the number in the Appendix includes chiefly the males fit for work. Horses of this breed are usually worth about 5 rs. They commonly are allowed nothing but pas-

torn; when however this is entirely burnt up, and they are wrought, they sometimes get a little straw.

Very few live by keeping oxen for hire; but many who occasionally trade will let their cattle; in procuring which, however, there is always much difficulty, as indeed there is in finding any sort of conveyance. Oxen hired by the day in general, as in Gondwana, are allowed 1 anna for every man they can carry, but in other places, as Kaliyachak, the hire is double. Scarcely anything except fish, vegetables, milk or such trifles, is carried to or from markets by porters, and such people cannot in most parts be procured. In the division of Kharua, however, porters are the principal conveyance, and there are a good many (Bhariya) who carry on a pole passing over their shoulders, and often go to other places for service. Some of them who engaged with me were contented with 4 rs. a month. They carried about 80 lbs. weight, proceeding by very easy marches and long halts. In most other parts of the district the porters (Motiya), that can be procured, will carry only on the head. They are therefore chiefly employed in removing goods from the warehouse to boats, or from boats to the warehouse, or from one warehouse to another at a short distance. The Motiya, or man who carries on the head, it must be observed, can take a package (20 lbs. weight, and the Bhariya, who carries on a pole, must have this load divided into two equal portions; but then any number of Bhariyas may be employed on one package by suspending it to a pole, so many men going to one end and so many to another, while the Motiyas will not act in concert. A man of either class loses caste if he attempts to innovate in his manner of carrying.

No regulation respecting ferries seems to be observed. The Darogahs of the Thanahs in some places, indeed, compel the ferry-men to enter into agreements for the due execution of their office; but as I find, that on frontier rivers the prerogative is disputed with angerance, I presume, that this anxiety after trouble chiefly arises from a desire to share in the fees of office; and I am pretty confident, that it does not extend to any superintendancy of the stipulations in the agreement being executed.

When troops march, the native officers of police call on the Zemindars to furnish proper boats; but on common oc-

casuals every thing is left to the Majhi's discretion, and the boats are very unsafe, and generally much overloaded. On the Ganges and Kosi the only proper boats are large fishing Dingies, which as I have said are very safe, if not overloaded. On smaller rivers single canoes are most commonly in use; but on the Mahananda and Nagar small boats of 40 or 80 men are employed. Only one of these is, however, allowed for each ferry, so that they cannot be united to make a float for conveying horses or carts. No Dingy of less than 800 men's burthen should be permitted on such rivers as the Ganges or Kosi. Such can take carts with great safety. A regulation of ferries by government seems to be much required. In this district no land seems to have been attached to them, or at least, whatever may have been formerly attached, has now been seized by the Zemindars. The owners of land or other rich men appoint Majhis Ghaliyah or ferry-men, who usually furnish the boats, and pay a share of the profit to the person, who pretends to give him a licence. I understood, for instance, that the ferries in Gondwana paid in all 365 rs. a year; one of them, Saptani, paid 105 rs. In Sibgunj again the ferry-men found boats and servants, and were contented with one-third of the fare, accounting to the landlord for the remainder.

In this district there is some accommodation for the traveller, besides the casual hospitality or charity of rich men. Those who retail provisions (Medis), as I have mentioned, may be said to keep inns, and they are much more numerous than towards the east. There are in the southern part of the district some of the kind of inns called Bhathiyarkhanaks, where strangers are accommodated with lodging and food.

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OF  
EASTERN INDIA**



THE END OF THE WORLD - A STORY OF THE FUTURE

# **INDIAN HISTORICAL RESEARCHES**

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## INTRODUCTION.

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THE official survey of the richest and most populous districts of British India is now before the public, and a document of more value—politically, socially and commercially, has rarely, if ever, been submitted to the attention of a reflecting community. The circumstances under which this singular survey originated, and the orders for carrying it into execution are detailed in the first volume. That volume when printed was submitted to the Court of Directors of the East India Company. The Court ordered a number of copies to be transmitted to India, as it conceived "the information collected by Dr. Buchanan to be extremely valuable; and that the opportunity of perusing it would be highly advantageous to our servants in India, especially to those occupied in the collection of the revenue." In addition to this high testimony to the value of the work, the following portion of the Despatch containing the foregoing extract may be submitted for perusal.

"PUBLIC DEPARTMENT.—No. (April) 1838.—*Our Governor-General of India in Council*.—1. In 1807, a Survey of the Provinces, subject to the Presidency of Bengal, was commenced with our sanction and under the orders of the Governor-General in Council, by Dr. Francis Buchanan. The points embraced in the enquiry were numerous and important. Dr. Buchanan was directed to collect information upon the general topography of each district; the condition of the inhabitants, their religious customs, the natural productions of the country, fisheries, forests, mines and quarries; the state of agriculture; the condition of landed property and tenures; the progress made in the arts and in manufactures; the operations of commerce, and every particular that can be regarded, as forming an element, in the prosperity or depression of the people. The Survey was pursued during seven years, and in 1816, the results were transmitted home.

" 2. We have recently permitted Mr. Montgomery Martin to inspect the manuscripts, with a view to selection from them for publication."

With a due sense of the importance of the trust reposed in me, and with a desire that a survey, which had cost upwards of £20,000—(which was creditable to the munificence of the Government which had ordered it,) should be accurately investigated, neither labour nor expense was spared to exhibit Dr. Buchanan's meritorious exertions in the fullest point of view. Unfortunately, owing to the period which has elapsed since the completion of the survey a great mass of matter was found to be irrelevant to the present position of affairs in the East. I therefore deemed it advisable to confine my views to an examination of the geography and physical aspect of the country; to its traditional or recorded history; to the monuments or relics of antiquity; but above all to the physical and moral condition of the people amounting (according to the survey estimates) to nearly 16,000,000, and to the resources of the soil which they till; the manufactures which they carry on; and to the products and profits of agricultural and commercial industry. That a survey containing such materials, offering so vivid a description of the social aspect of millions of our fellow subjects, and corroborating every useful fact by minute statistics, should have remained so long in obscurity is indeed to be deplored, and can only be accounted for by supposing that it was deemed impolitic to publish to the world so painful a picture of human poverty, debasement and wretchedness. To see this picture in all its hideous deformity, it would be necessary to employ diligently as many months as I have spent in examining the voluminous official records laid before me; but enough is presented in the three volumes now printed, to make any man of ordinary feelings start with repulsiveness from the disgusting task of contemplating misery, ignorance and superstition, in all their degraded forms; while the most sanguine philanthropist may have his noblest energies chilled at the difficult and uncheered labours which await on his exertions.

To offer an analysis of the facts contained in these three volumes would be a difficult task, and it would fail to convey an accurate impression as to the reality of the case; the whole work should be read and pondered on; the very at-



rather of detail conveys to a thinking mind a clearer view of what the condition of people so situated must be, than any other mode of description; while those who are in the habit of contemplating the progress of society, and whose mental faculties are sufficiently comprehensive to examine all the elements of social wealth and happiness, will philosophically scrutinise the materials on which alone sound and just opinions can be based. 'I do not hesitate to declare, that the object I have in view in rescuing these manuscripts from oblivion, is an endeavour to arouse in some measure, the people of England to some sense of feeling for the condition of the myriads of their fellow subjects now pining and perishing of famine, disease, and all the slow but sure concomitants attendant on long continued want and slavery. England is considered the abode of a Christian people, enlightened far above their Continental neighbours, and blessed with all the advantages of advanced civilization. But how has England treated British India, which is as much a part and parcel of the Empire as Scotland or Ireland? A dominion which the dream of the wildest enthusiast could scarcely be expected to have realized, has most mysteriously been subjected to her sway; an *hundred million* of human beings of various creeds, colours and races own her sceptre; and every product of earth, sea and air which can minister to the wants, comforts and luxuries of man are tendered in lavish profusion. Yet an insignificant island in the Caribbean sea, excites more of our attention than an empire which would have quenched the ambition of Alexander, whose armies rival those of Rome in her palmy days; and whose commerce would have satiated Tyre or Carthage.

The neglect of duty is a crime. Is it reasonable to suppose, that the retributive justice which overtakes an offending human being is confined to an individual? Do not the pages of all history sacred and profane indicate, that retribution has sooner or later overtaken a nation, who not only despises the blessings conferred by an Almighty Providence, but perverts them to selfish purposes, and thus extends the circle of sin and woe throughout the earth? Had France—had any other European power been so long in the possession of India as Great Britain, how different would its condition have been; how thoroughly would

its wants have been known; what efforts would not have been made for their relief? Let us examine a few of these official statements—statements be it remembered not made by interested persons for private purposes, but statements made by the intelligent, and far from morbidly humane officer appointed by the Directing Government in England, and the Supreme Government of India, to examine and report for their information. First, as to the appearance of the country.

*Pune*.—‘Although one of the chief cities in British India (it is nine miles long) has out of 55,000 houses, 23,188 mud-walled huts covered with tiles and about 30,000 similar wretched tenements covered with grass, vol. I, p. 27. Firing, cleaning and fighting are totally out of the question. p. 28. It is difficult to imagine a more disgusting place. p. 28.

*Division under Thane and Phatale*.—‘Houses in this district built of mud, and the houses closely huddled together.’ p. 43.

*Madhapur*.—‘Is a fine rice country. There is only one brick house and 60 mud-walled houses of two stories, 15 covered with tiles and 45 with thatch.’ p. 45.

*Soholung Gups*.—‘Is a beautiful country, but the wretched sub-division of property has banished every elegance, without introducing neatness and comfort. There are about 500 of the round hovels like bee hives.’ p. 47.

*Gups*.—‘A near approach to this town fills with disgust. The streets are narrow, crooked, dirty and uneven.’ p. 49.

*Pune District*.—‘The small number of houses that are built of rough stones with clay mortar, where such materials are so abundant, is a clear proof of extreme poverty. In most countries at situated the moment but would be built in this manner, p. 162. The huts here are far from neat, and although dark and close, have seldom more than one small aperture for a door. Wooden doors and glass windows are far beyond their reach.’ p. 117.

*Katmul of Bhagulpur*.—‘The soil in many parts is well cultivated, finely planted, and would be very beautiful were it not that the huts are wretched, and not concealed from view by fine plants, as is usually done in Bengal.’ vol. II, p. 56.

‘The town of Bhagulpur although reckoned to extend two miles in length, and from one mile to half a mile in width, is a very poor place.’ p. 57.

*Ashurpur*.—‘This is a fully occupied and very beautiful country, especially towards the north-west, where there are some rocky hills finely wooded, while the adjacent country is thoroughly cleared, and adorned with numerous plantations, consisting almost entirely of mangoes intermixed with palms. The villages however are poor, and the wretchedness of the huts is concealed by fumes and bushes. There is no lake nor much of the best soil. Two of the Zamindars have small houses of brick, but there are no buildings that can at all be considered as an ornament to the country.’ p. 25.

*Ashurpur*.—‘containing about 200 houses, is the only place in the division that can be called a town.’ p. 25.

*Gupt*.—‘In this vast extent are only two wretched houses of brick, one of them ruinous.’ p. 26.

*Kamargud*.—‘The villages are not concealed by plantations, so that the wretchedness of the huts is fully displayed.’ p. 26.

*Burpur*.—‘Is a beautiful and well occupied country. The western

parts contain or are skirted by some low hills covered with wood, and are productive of rice, and well planted with mangoes. The western parts towards the Ganges and Kiyul, are finely planted with mangoes and palms, but are rather poor. The plantations are not ornamented with bamboos, but some are surrounded by these trees, that add a very beautiful variety. The eastern parts are low and bare of trees, being deeply inundated, but in spring are covered with one continued sheet of corn. There are two houses and one shop of brick; but the habitations are no ornament to the country, the misery of the villages being too much exposed to view; nor is there any public building worth notice.' p. 49.

*Mulleepoor.*—'This division where it is properly occupied is very beautiful, being rich land, finely diversified by hills and woods, and the cultivated parts are ornamented with numerous groves of the mango and a few palms, but no bamboos.' p. 50.

'The houses as usual in the western parts of this district, are an ornament to the country; on the contrary their meanness is very disgusting.' p. 51.

'There is no public work that is any sort of ornament.' p. 51.

*Tarapoor.*—'The houses as usual in the western parts are very mean, even that of the Raja of Kharakpoor, although it contains some small portions of brick is but a sorry place. Among the forest of the district of Jangultari, the houses make a still worse appearance than in the open country. There is no public building of the least note.' p. 55.

*Baugh.*—'Is a most beautiful territory, there being scattered through it a great number of small detached hills and rocks finely wooded. The plains or swelling grounds by which they are surrounded are by nature very rich.' p. 59.

'In the whole division there is no dwelling house of brick nor any public building, that is an ornament to the country, or the least relief from the uniform misery of the huts.' p. 60.

*Pipetahingry.*—'Is a jurisdiction of a moderate size. Were it in a decent state of cultivation it is a very beautiful country; but owing to the neglect of the proprietors, it has in many parts a most dismal appearance. The northern extremity is low land flooded by the river, most beautifully cultivated, and adorned at each end by little hills.' p. 63.

'The natives have erected no dwellings of brick, and there are some *Troglodytes* who still live in caves. There are two or three miserable brick bridges, but no public work in any degree ornamental.'

*Pinget.*—'There are a few scattered hills, and those of the northern tribe of mountaineers, bound most of the territory on the south, and would render the scenery very fine, were the land between them and the river occupied and cultivated, but it is almost totally neglected, and I have no where seen such a wretched jurisdiction. There is no dwelling of brick.' p. 65.

*Ajmalcher.*—'Is extremely fertile, and the whole district might be made most beautiful, as the hills of the mountaineers are everywhere in full view to diversify the scene, and the lakes add a beauty, which is uncommon in India. There are 250 buildings of brick remaining but they are in general so slovenly, so to impress the mind with less regret than even the common huts of the peasantry. There are two bridges of brick; one at Udhawanda said to have been built by Kasmu Ali, and another towards Pirpacher. They are both small and exceedingly rude, and although still of use seem fast hastening to ruin.' p. 67.

*Leherdewani.*—'This country is naturally beautiful, as it consists of very rich lands, finely interspersed with detached rocky hills, that are covered with wood. The country however has been miserably neglected, and is overrun with forests, and the houses are very mean.' p. 61.

*District of Gorakhpur.*—'The extent of harvest land absolutely unfit for cultivation is small; there are few or no ravines and hills only occupy 18 square miles. p. 322.

'In the places where following is best understood, it produces from 8 to 16 years, after a fallow of 2 years, and for the first three gives usually two crops. There is a great deal of rich vegetable mould, which is very retentive of moisture, so as to produce some verdure in the worst seasons, and to yield crops of wheat and barley without irrigation. p. 323.

'Gorakhpur although near a large creek, and surrounded by woods, is one of the most healthy stations we possess and the neopys on duty have no where been more exempt from sickness. p. 323.

'The Cheroes or other immediate successors of the family of the sun have entirely disappeared, as have the Shyris, by whom they were succeeded. A few Tharus still remain on the skirts of the hills, reduced to ignorance and poverty. The military Brahmins in most parts have become entirely extinct except near Behar, where the support of their warlike brethren in that province has enabled one or two families to preserve a little property. The Bhoors who co-operated with the military Brahmins in destroying the Tharus, have suffered still more and are reduced to a few miserable families who live in the skirts of the forests, by collecting the natural productions of these wilds. It is also to be observed and, I think, much to be regretted, that the operations of our system of finance and law have done more in 12 years of impoverishment and degraded the native chieft, who treasured the empire tribes than the whole course of the Mohammedan government. p. 345.

*Buildings under the Khatoli of Gorakhpur.*—'The buildings here are very mean, and the streets in general are crooked, dirty and filled with impediments.' p. 346.

*Manerghat.*—'This jurisdiction contains above 800 square miles. In the whole of this extensive division, no habitation has walls of a better material than clay, and only 10 have two stories. These are covered with tiles so are 80 huts; all the others are thatched, and some of them with stubble; 14-16ths of the huts have mud walls, and 2-16ths have walls made of hurdles, the place where the people cook being plastered with clay.' p. 351.

*Perrone.*—'There are 75 mud-walled houses of two stories, of which five are covered with tiles, and 70 are thatched. Of the huts 6-16ths have mud-walls and of these 10 are covered with tiles and 900 have wooden doors and window shutters. The remainder are thatched and if they have any door it is a mat, to shut the only aperture in the hut, except the crevices in the roof; 10-16ths differ from those last mentioned, in having their walls made of hurdles, the place for cooking being plastered with clay on the inside.' p. 354.

*Kidpa.*—'There is no house of two stories, nor is any built of bricks; 3-16ths of the huts have mud walls, and 15 of them are covered with tiles. The remainder are thatched with grass, and very few have wooden doors; some are thatched and have walls made of hurdles, which near the fire-places are plastered on the inside with clay.' p. 357.

*Solam.*—'No house is built of brick, nor contains two stories and only five of the huts are tiled. The roofs are thatched. 3-4ths of the huts have mud-walls; those of the remainder are made of hurdles.' p. 359.

*Satnagar Nigtoh.*—'This is a very beautiful country with numerous plantations. 30 houses with mud walls have two stories, of these 10 are covered with tiles, and 20 with thatch. All the huts have mud walls, and 250 of them are tiled; the others are thatched.' p. 361.

*Chandi Nigrahpur.*—'This division is also very beautiful. Forty houses have two stories with mud walls, of these 10 are covered with tiles,

and 30 with thatch. Fifty mud walled huts are covered with tiles; all the remainder have mud walls and thatched roofs. p. 363.

*Buraidgruf.*—There is no dwelling house of brick, but 30 mud walled houses have two stories, 20 of them being covered with tiles, and 30 thatched; 300 huts with mud walls are tiled, so that on the whole, no division in the district has such good houses. Of the remaining huts 11 parts have mud walls, and 5 parts those of hurdles, and all these are thatched with grass. p. 363.

*Gajpur.*—There are 50 mud walled of two stories, of which 36 are covered with tiles, and 15 with thatch. 300 mud walled huts are covered with tiles. Of the remaining huts all of which are thatched 15-16ths have mud walls, 1-16th walls of hurdles. p. 363.

*Bhimpur.*—There is here no house of brick. Seven houses with mud walls have two stories, and two of them have tiled roofs, while of the huts eight have a similar covering. Of the remaining huts which are all thatched with grass, 12-16ths have mud walls, in the remainder hurdles are used. p. 374.

*Omuk.*—This division is very poorly cultivated. There is no house of brick; three houses with mud walls have two stories, but are thatched, and two of one story are tiled. Of the remaining huts which are all thatched with grass 15 parts have mud walls, and one part walls of hurdles. p. 374.

*Gopalpur.*—Contains about 150 houses, two of them of brick and several of them tiled. p. 375.

*Pasigpur.*—Is very fertile and beautiful. With the exception of the hunting seat of the Nawab Vazir, there is no house of brick; 125 houses of two stories have mud walls, 25 of them are tiled and 100 thatched. Of the huts 1-32nd part has mud walls and tiled roof; all the others are thatched but 30-32nds have mud walls and 1-32nd have walls of hurdles. The thatch as usual in this district is grass. p. 379.

*Nawalgruf.*—This division is entirely confined to the town of Nawalgruf, which according to the officers of police contains 1069 houses. This place like all others near Ayodhya, swarms with religious mendicants, and the necessitous poor are numerous. It contains four houses of brick; 250 mud walled houses of two stories, of which 300 are tiled and 50 thatched; about 800 tiled huts, and 300 that are thatched, all with mud walls. p. 380.

*Mandapur.*—Is well cultivated and would be very beautiful, were not the houses uncommonly wretched. There are 35 houses of two stories with mud walls; 10 are tiled and 25 are thatched. Ten mud walled huts have tiled roofs. All the remainder are mud walled and thatched with grass; 25 of them have wooden doors. p. 382 and 383.

*Balgruf.*—Though exempt from floods, contains many long, narrow, and shallow pieces of water, highly favourable for agriculture. There is no house of brick except some thatched huts in a village near the old ruin of Kalka, which affords abundance of the material; 20 houses of two stories have mud walls, only one of them is tiled, the others are thatched. There are 10 mud walled huts having tiled roofs. All the other huts are thatched a few with straw, but by far the greater part with grass; 31-32nd parts have mud walls and 1-32nd part walls of hurdles. p. 384.

*Dumurgpur.*—This country is beautiful, and more cultivated than is usual in the northern parts of the district. There is no house of brick, but 236 are of two stories with mud walls, and 1-32nd part is thatched with rice straw, while the remainder are thatched with grass. p. 387.

*Baki.*—This country is beautiful, but loaded with useless plantations, and a large proportion of it is waste. There are 110 houses of 2 stories,

of which 10 are tiled and 100 thatched. All the huts have mud walls, 10 are tiled, the remainder thatched with grass.' p. 350.

*Majumdar.*—'The land here is beautiful but very poorly cultivated. The Kasi has two houses partly of brick. Twenty houses of two stories have mud walls, and tiled roofs; and 60 huts with similar walls are roofed in the same manner. The remainder are thatched with grass, and 31-32nd parts have mud walls, and 1-32nd part walls of hardies.' p. 353.

*Bahira.*—'This division, exclusive of the woods, is tolerably well cultivated. There is no house of brick; 6 houses of two stories have mud walls, and of these one is tiled, the others are thatched. There are 80 thatched huts with hurdle walls. All the others are built of mud; 15 of them are roofed with tiles, and the others with grass.' p. 354.

*Bangol.*—'There are said to be 87 marshy lakes in this division, and although they might be of the greatest advantage to agriculture, they are overwhelmed with weeds and are disagreeable objects to view. The remainder of the country is planted to superfluous, but very poorly cultivated.

'The Raja's present abode consists of several mud walled quadrangular towers of two stories, and covered with roofs somewhat after the Italian shape. It is surrounded by mud buildings for the Raja's attendants, some of them two stories high. There are in all 900 mud walled houses of two stories all thatched with grass.' p. 356.

*Lotan.*—'This district is very poorly cultivated. No house is built of brick or tiled, but there are 10 mud-walled houses of two stories. Of the huts 15 parts have walls of mud, but these are always plastered with clay on one side, and sometimes on both. All the thatch is grass.' p. 400.

'*Nickel or Nicklawit.*—'Is a very fertile place although it contains 900 huts. There are 2 houses of brick belonging to the Kamangon, and eight houses with mud walls have two stories; three are tiled and five thatched. Four mud walled huts are covered with tiles, all the other huts are thatched with grass, ten parts having mud walls, and six parts those of hardies.' p. 403.

*Ravi Sanghal.*—'In this division a few houses have mud walls, and perhaps one-eighth of the whole huts are plastered partly with clay. The remainder are mere hovels, with mud walls, made of straw or grass hardies.' p. 631.

'At *Pirgunj* and *Hemtabad* the huts are principally constructed of straw and hardies.' p. 632.

*Middi.*—'The ruinous houses which are overgrown with weeds, and shelter dirt of every kind, together with the narrowness and irregularity of the street, give *Middi* an uncommonly miserable appearance.' p. 637.

*Mingul.*—'In the whole division there is no dwelling house of brick, and very few have mud walls. There is no place that can be properly called a town, the two largest places do not contain 100 houses.' p. 638, 639, 639.

*Thakergum.*—'Is the largest division in this district, and contains about 400 square miles. About 150 miles of this land is very rich. The most extraordinary thing in this division are some artificial caves, built of brick, round the roots of two large trees, and covered with earth. In these wretched hovels reside a number of persons (*Vaisnavs*) of both sexes, who are dedicated to God, and receive a daily subsistence from the Raja. These caves are about 6 feet long and 3 wide and high, and no light or air enters, but at the end the most remote from the tree.'

*Dimpore.*—'Embrows an extent of 6374 square British miles.' p. 633.

'It is much to be lamented that the cultivation of these lands would not be further extended; for the soil although in some places covered by beds of mud is remarkably rich, while in its present state the value of its pro-

area is very small, being chiefly a wretched pasture and long roads.' p. 286.

'The Dooaguh or mixed soil (which occupies about 46 per cent. of the whole ground in this district that is exempt from inundation) is capable of producing almost every thing that agrees with the climate, and the vegetation on it is remarkably luxuriant. The lowest parts of the Dooaguh land produce one crop of winter rice, which is amazingly rich, and pulao is often sown amongst the growing cere, and ripens among the stubble. The land is eagerly sought after by the farmers, and little of it is waste.' p. 267.

*Refereppear.*—'In this division, Brast on the Atreyi, and Ghughad nugga on the Pinnabotta, are the only places that can claim the title of towns, the former contains about 250 dwellings, and the latter about 180. Neither of them have a single brick house, nor any buildings worth notice.' p. 625.

*District of Parangip.*—'The lands watered by the Maharamda and its branches, are by far the richest. The inundated land occupies about 45 per cent. of the whole, and where the soil is good is tolerably well cultivated.' Vol. III. p. 3.

'The people on the banks of the Ganges live much on cakes made of puke, and the poor seldom procure rice.' p. 4.

'In favourable seasons, the high land of a mixed good soil is very productive of all kinds of grain, especially of the cruciform plants rautwilling mustard, which are reared for oil, and are the staple commodity of the districts.' p. 6.

*Hassli Parangip.*—'This town, which occupies a space equal to more than half of London, does not contain 50,000 people, although one of the best country towns in Bengal. It is supposed to contain about 100 dwelling houses and 70 shops, built entirely or in part of brick, and 200 that are roofed with tiles.' p. 51.

*Sareggum or Dangrithorn.*—'Including several adjacent hamlets, is a large miserable place, containing about 400 houses, which are quite bare, and overwhelmed with dust from old channels by which it is surrounded.' p. 52.

*Gondowra.*—'Is a very large territory. The villages are in general very bare, and the huts are huddled together without gardens or trees, but the country is overwhelmed with plantations of mango, in general totally neglected.' p. 52.

*Gondowra.*—'The capital, is a large but scattered and wretched place, containing, however, three market places, and perhaps 250 houses, but they are separated by waste spaces that are overgrown with trees and bushes, totally wild and uncultivated.' p. 53.

*Division of Thana Dikandah.*—'About 60 miles from north to south, and very populous.

'In this immense and populous territory there is no dwelling house of brick, but one shop is built in that manner, and one Moslem and three Hindus have private places of worship composed of the same material. The huts of the villages are naked, and huddled close together.' p. 53.

*Division of Thana Mutiyari.*—'Mutiyari, the capital of the division is a poor town, containing about 125 houses.' p. 54.

*Bahadurpur.*—'The soil of this district is so true that few ploughs require iron. Bahadurpur, the principal place, is a very poor town, and does not contain above 70 houses.' p. 51.

'In the division of Dangrithorn they have some tolerable houses with wooden frames, the walls of which consist of straw placed between two rows of reeds, and plastered on both sides with clay and cow dung. These

have wooden doors, but no windows, as they are considered too favourable for wanton curiosity.' p. 58.

'Some of the huts in the western district are very wretched, and neither exclude sun, wind, or rain.' p. 59.

'In a country so exceedingly poor, a gold colour is highly distressing to the lower classes. Even a rupee in this country is a large sum, being a ploughman's wages for two months.' p. 341.

*District of Zila of Bangagpore.*—'Cultivation of this district extends to almost ten-sixteenths of the whole.' p. 352.

'The clay here is by no means so stiff as that in Dinajpore, it may be cultivated at almost the driest season of the year, yields all manner of rich crops, and seems to produce a more luxuriant vegetation than the lands which are of a heavier nature.' p. 353.

'Throughout the whole of Bangagpore, there are very few brick-built houses, they being chiefly composed of bamboo, with clay walls, and roofs of thatched grass. Cultivation might here be considerably extended, much land being almost totally neglected.'

*Pharwan.*—'About 500 huts of this division have walls made of bamboo mats, and 100 may be supported by wooden posts.' p. 425.

*Pargung.*—'The soil in this division is remarkably light, so that iron is never used in the plough.'

'There is no brick house, and only one person has a mosque of that material. Ten or 12 houses have wooden posts, one-sixteenth may have walls of bamboo mats, two-sixteenths walls of split bamboo, and the remainder have walls of reeds, in general plastered on the inside with clay.' p. 440.

*Fahrgung.*—'The soil here also is very light, and no iron is used for the plough. The houses are similar to those of Pargung.' p. 441.

*Bagganati.*—'Gurubari, the chief town of this division, contains about 400 miserable huts, and most of them are regularly surrounded by a flood, for upwards of two months in the year; so that the only passage from house to house is in a boat, and the boats are covered from 1 to 3 feet deep in water.' p. 477.

The districts included in the foregoing remarks form an area of 44,507 square miles, or 28,562,480 acres, and what a picture of unvarying misery they present! Mud huts that exclude neither "sun, wind, or rain;" some dwelling in caves—others in bee hive hovels, and all in squalor and poverty. Yet what a richly luxuriant country! The unmanured soil requiring no fallow for ten years;—yielding generally two crops per annum, and in many parts so light and alluvial as to require no iron in the plough: and as to the abundance and variety of the crops, let the facts adduced in the three volumes answer for the industry and skill of the people. But let us proceed with a further examination of the tenements of these wretched subjects of the British crown—

'No Zemindar has a house becoming the rank of a gentleman. The brick houses of the towns are in the very worst style. The clay houses are of two kinds, one having two stories, and the other only one. The former usually consist of one chamber on each floor, and most commonly it has in front of the lower story an open gallery supported by small wooden posts.



The stair is extremely wretched, and indeed the most common means of ascending to the upper room is by means of a ladder. The usual dimensions are from nine to fifteen cubits long, by from seven to ten cubits wide. In the upper room a person cannot always stand erect, the lower is generally six or seven cubits high. There are always wooden doors. The roof is thatched with a frame of wood and bamboo. The walls are not white-washed, nor in Behar, especially, are they well smoothed. The floor is terraced with clay. A house of this kind costs from \$1 to \$5 rs. (40 to 48s.) and will last 15 years; but it requires annual repairs.

The houses with mud walls and consisting of one story are thatched, and have no ceiling covered with clay to lessen the danger from fire. These houses consist of one apartment, of the same size with those of two stories, and have seldom any gallery. The roof is in general of the same shape with that in eastern parts of Bengal, consisting of two sides meeting in an arched ridge; but the pitch is usually very low, and they are commonly of the structure called *Changha*, of which I have given an account in treating of *Paraniya*. Among the woods, many houses have walls of bamboo split and interwoven like a basket. The hotels in form of a bee-hive are not so common as in *Paraniya*. They are most usual on the north side of the river, where bamboo is very scarce, and in *Fayazullahganj*, where the people are totally abandoned to sloth.

If there is any native house in the district sufficiently large enough to accommodate a wealthy family, the number must be exceedingly small. The people here have scarcely any furniture, except bedding, and some brass, copper, and bell-metal vessels. Bedsteads are much more common than in *Paraniya*. Bedsteads called *Khatiyas*, are made entirely of rough sticks ravelly joined together and the bottom is made of straw or grass ropes. A coarse quilt serves for bedding. A few during the floods sleep on bamboo stages. Many sleep on the ground, chiefly on mats made of grass (*Kuan*), or of palm leaves. Each hut usually consists of one apartment eleven cubits long by seven wide, to the front of which if the occupant is a trader or artist, a narrow gallery is added to serve for a shop.

In ordinary houses the furniture generally consists of bedsteads, earthen pots, a spinning wheel, and a rude knife, clover, &c. persons in easy circumstances add some copper vessels, but carpets, chairs, tables, &c. are confined to very few families indeed. vol. I. p. 118.

The poorer classes here suffer much from cold, on account of the scantiness of clothing. p. 119.

Fuel in most parts of these districts is very scarce and dear, and the greater part consists of cowdung mixed with husks. p. 123.

Huts pervious to rain and wind—flooded for some months in a year—the damp earth for a bed, without clothing or fuel—and with a few pulse cakes for food—this is the condition of millions of our fellow-creatures! Why the tenants of the African hut or Indian wigwam have a paradise compared to the position of a people who luxuriate in the proud distinction of British subjects! Examine a specimen of the land they inhabit—

*Sketches of Soil.* 'Near the river a great deal of the land gives two complete crops in the course of the year. One-half of the rice land in the interior, gives a crop of *Khenri* (of the bean tribe) sown without any cultivation among the corn, when that is near ripe.' p. 275.

*Paraniya.* 'Here it must be observed that a great quantity of seed is

sown without any previous culture. The farmer merely sows the seed among the mud at the commencement of the fair weather, and is at no other trouble with his crop, until he comes to reap it.' p. 211.

'There are reckoned three harvests annually, viz. *Shadi*, reaped in the rainy season, including broadcast rice, murrays, maize, &c. *Kharif*, reaped in the cold season, including transplanted rice, jowars, &c.; and *Abadi*, reaped in spring; including wheat, barley, khesed, peas, &c.' p. 212.

'Near Patna and Dinajpoor, potatoes are cultivated to a great extent. The same field usually gives, in the intervals between the crops of the potatoe, a crop of vegetables, and another of maize.' p. 224.

*Shahabad.* 'In this district 2,227 square miles, are occupied by fields, gardens, plantations and houses. The proportion of land that gives two full crops in the year, may amount to one-twentieth of the whole. About one-half the district is cultivated with rice, but there is no doubt that if proper pains were bestowed on irrigation, few countries are better fitted for this valuable grain.' p. 237.

'Here, as well as in Behar there are reckoned three harvests. p. 238.

Two or three harvests in the year of wheat, barley, rice, maize, peas, beans, &c. and yet the people who raise this produce furnishing for want of proper nutriment—subject to every loathsome disease—and of a sickly, infirm frame of body, the perpetuation of which is a curse rather than an advantage to any community. Then look at their wages of industry—

'In general it may be observed that the people here, especially the women, are if possible more dirty than those of Parasniya, and that their clothing is more scanty. The poorer women are allowed one piece of cloth in the year, and it is not woven of a breadth to hide their nakedness, so that two breadths must be stitched together to make one wrapper, which after all is very scanty.' p. 23.

'In the southern part of the district, Belpatta and Kallhapoor, the day labourers receive about 3 annas of grain per day; or money and grain to the value of between from  $\frac{1}{2}$  anna to 1 anna [ $\frac{1}{4}$ d.] a day. The number of labourers is very considerable.' p. 227.

*Iron of Kharotpoor.* 'A forge with six men makes daily 10 sars (64 a.w. = 1 6456-10,000 lbs.) of each three kinds of iron, one fitted for plough-shares, one for hoes, and one for hatchets. Ninety sars of crude iron, worth 3 rs., give 40 sars of the forged worth at the advanced price 4½ rs.; and to forge this quantity requires 7½ annas worth of charcoal, each man therefore makes 2 annas,  $\frac{1}{4}$  gada a day. The  $\frac{1}{4}$  gada may be allowed for the expense of implements, &c. They never work but when they receive advances.' p. 265.

'A common labourer gets 2 annas a day, a clever workman is allowed 3 annas per day.' p. 266.

*Shahabad.* 'In proportion to the number of inhabitants, the number of common beggars is more considerable than in Behar, amounting to about 3300.' p. 490.

*Supernatural.*—'The free men-servants here usually receive from one rupee to 1½ annas a month, and their food and raiment, worth as much more.' p. 497.

'Number of common beggars, about 5500.' p. 496.

*Corakhpur and Morabrug.* 'About 200 families are engaged in commerce, and 100 as artificers and artists.' Vol. II. p. 607.

'Where food or land is not given, men servants get from 2 to 3 rupees per month, and women from 8 to 16 annas.' p. 436.

'About 396 canoes are employed in fishing, and there are 1685 families of fishermen, besides 80 men in one of the divisions where the estimate was given in this manner, and not according to families. It was stated that in 702 of these families there were 1325 men, and at this rate the whole number of men will be = 3147.'

'Some fish only two months, and a very few the whole year; but the average time of employment is 4 months and ten days in the year. The fishermen make a clear profit of about 3 rs. per month.' p. 510.

The most common day labourer that can be procured to weed and transplant are women, and boys too young for holding the plough, and these at Farrusee earn daily, 3 annas (of 96 p. w.) of grain.' p. 544.

'The farmers are poorer than those of Behar, and about six-sixteenths have too little stock to enable them to purchase the seed, and therefore express the oil for hire. Perhaps six-sixteenths also, besides the oxen necessary for the mill, have others with which they carry grain to market, and trade in that article as well as in oil; but very few have more than one mill, there being estimated 2,800 mills to 2,780 houses. All the mills are turned by oxen; but the number of oxen is by no means adequate to keep the mills going all day, being only estimated at 2,975, whereas two oxen at least are required for each mill, to keep it going for the greater part of the day. It was stated that a mill with one best aqueous lined four times a day; at each time it takes four sets of 44 s. w. or 4½ lbs. The value of all the seed is 3½ annas; the oil procured is four annas, worth four annas, and the oil-cake 12 annas, worth one anna. A man and ox therefore make only 1½ anna a day, which, allowing for accidents, will not give more than 3 rs. a month, and from this must be deducted the feeding of the ox, and the repairing of the mill.' p. 548.

'The Patays and his wife make annually by weaving cotton-cloth 85 rs., and by weaving Tassar silk 24 rs., in all 109 rs., which in this district is considered as but a poor provision for a family, less than 1 r. a month for each person, young and old, reducing the family to a very scanty allowance; and it is probable that the Patays make at least 60 rs. a year. They are said to live better than the common weavers.

'According to the statements which I received, there are in this district 7,025 houses of weavers, who work in cotton alone, and who have 7,980 looms. It is admitted that in these houses there are more than 7,980 men able to work, but the surplus is said to be employed in agriculture. As, however, the weavers are a source of revenue to the landlords, I think it probable that more are employed in their profession than has been stated. Seven thousand nine hundred and fifty houses require 467,964 rs. worth of thread, and make 682,960 rs. worth of cloth. Each weaver, therefore, makes goods to the value of a little less than 78 six-sixteenths rs., while in Patna and Behar the average acknowledged was rather more than 108 rs. Here, further, the total profit being 184,956, the annual average gain of each weaver will be nearly 20½ rs., while in Behar a gain of 20½ rs. was admitted. In this employment each loom requires the whole labour of a man and his wife, and a boy, girl, or old person, besides cooking, cleaning the house, bringing water, and beating the rough grain used in the family, and so on more than every and wind.' p. 547, 548.

'Usual wages of carpenters at Corakhpur are about six rs. per month, allowing for holy days.' p. 657.

'A Tannah (or worker in brass), makes about 4 rs. 1-4 annas per month.' p. 528.

'Average profit of one woman's spinning, 2 sh.-sixpence ru. per year.' p. 555.

*Dinajpur*.—'The men employed in actual agriculture cannot be less than 400,000, which with their wives and children, &c. will make the total agricultural population 2,400,000, which added to the remaining population otherwise employed, will give 3,000,000 for the total population, or about 558 persons to each square mile.

The most remarkable circumstance is that with this overwhelming population there is a general complaint of a scarcity of workmen. The waste lands are attributed to a want of farmers, and the want of farmers to the general extreme poverty of that class of men.' p. 686 and 687.

'Weavers earn 36 ru. per year.' p. 560.

*District of Purnia*. 'The furniture is greatly inferior to that of Dinajpur or Bagdadpur.' Vol. III. p. 101.

'The women of the Mussulms and of some castes of Hindoos, that are accreted, are said to be tolerably clean, but all those which are visible, are wretchedly dirty. A woman who appears clean in public, on ordinary occasions, may pretty confidently be taken for a prostitute, such care of her person being considered among the Mussulms and Hindos, as totally incompatible with modesty. Their clothes are often worn to rags without having been once washed.' p. 107.

'The average consumption of rice, for a family eating no other grain except for seasoning was in different divisions stated from 48 to 64 s. w. a day for each person young and old.' p. 110.

'In a few divisions towards Dinajpur, the poorest people eat little or no salt, and supply its place by ashes; and in a few others towards the northernmost the lower classes add some ashes to compensate the scantiness of the supply.' p. 112.

'The free male and female domestic servants are of the same kind as in Bhagalpur, and receive nearly the same allowances, except in Patna and Damargur, where wages are a little higher. Some of the women servants are young, and some are commonly procurable of any age, without wages as high nearly as those given to men. A great many poor women, as in Bhagalpur, gain a livelihood by carrying water for wealthy families, usually get 2 paise a month for each pot of water that she supplies daily; and besides managing her family and perhaps spinning a little, may gain monthly 5 anna (three pence a week.)

'In the town of Purnia, domestic servants receive from 2 to 4 rupees per month, and find themselves in food, clothing and lodging. General wages given to a good servant, 1 rupee a month with food and clothing.' p. 120.

'Annual value of the property pillaged by the watchmen, 50,000 rupees.' p. 122.

'Total number of the families of the Vakharras, may be 2000, all impudent beggars.' p. 175.

'The number of sufferers from poverty is great, and would shock the most hardened nation of Europe.' p. 160.

'Serpents are very numerous and dangerous in this district, probably 120 persons besides many cattle are annually killed.' p. 129.

'Number of fisherman estimated at 7000 houses, and in each house on an average, two able bodied men, giving 14000 fisherman. Each man catches on an average 12 rupees worth of fish per annum; at least one-third of which is given to the agents of their landlords.' p. 182.

'At Dinabhat, the workmen get 2 sars (7 s. w.) of rough rice, a day.' p. 205.

'A man taking care of 500 sheep, is allowed 36 rupees per annum.' p. 275.

'The person who tends plough cattle, is allowed equal to 8 anna a

month, and half a *sew* of grain per day. Almost all the servants are in debt to their masters.' p. 297.

'The *Dhannars* (or those who clean cotton) can earn, if industrious and sober, from 4 to 6 *annas* per day.' p. 322.

'Dyers make from 6 to 8 *rupyas* a month.' p. 325.

'Almost all the silk weavers are extremely necessitous, and involved in debt by advances.' p. 336.

'The free male domestic servants of the great are three kinds. *Bhandaris* who are stewards, and take care of all the household effects; *Khad-mungars*, who dress their masters, attend him at meals, supply him with tobacco and betel, and make his bed; and *Thakallyas*, who clean the kitchen and its utensils, bring wood and water, and buy provisions; but in common one man does everything, and takes care also of the horse, and of any cows and goats that may live in the house. Their wages vary from 8 to 24 *annas* a month, besides food and clothing. About 1 *r.* is however the average, the food may be as much, and the clothing may be 4 *ra.* a year. The whole allowance seldom exceeds 30 *ru.* a year.' vol. II. p. 58.

'The common fare of many poor labourers consists of boiled rice or other grain, which is seasoned with a few wild herbs boiled with pot-ashes or capscum, and it is only occasionally they can procure oil or fish. p. 69f.

The details given throughout the three volumes prove most clearly the pittance which a day labourer can earn—the trifling remuneration received by an artisan, or by a manufacturer of iron, silk, or cotton. Although salt is such a necessary ingredient in a vegetable diet—yet poverty compels the substitution of wood ashes. From such a deplorable state of things can any other result be expected than the following:—

'When a pilgrim on his road falls sick and is unable to walk, he is deserted to his fate, and unless some charitable persons provide for his wants he perishes. The officers of the police say that near the routes which the pilgrims principally follow, the number of bodies they are obliged to bury (to prevent the noisances of their becoming putrid) is very considerable.

'The poor of the country are not only in general totally neglected, when unable to go out to beg, but whenever one of them becomes sick (in some places), and is in danger of dying, the neighbours privately convey him to another manor and leave him under a tree. If he survives the following day, the people on whom he has been stolen, next night convey him to another manor, and the poor wretch is thus handled about until he perishes. The reason assigned for this cruelty is, that the neighbours are afraid of the torments attending the funeral, &c.' p. 460.

As the state of slavery in India has been of late discussed let us now investigate the condition of this unhappy portion of our race.

'Proper shares of the male sex are in this district called *Nahars*, and their women are called *Lamudis*. They are confined to the part of the district included in *Sahab Bahar*. In general they belong to the owners of land, chiefly on free estates, or to wealthy *Brahmans*, who rent land. None of them are employed as confidential servants, such as in *Purnia* receive a good farm for the subsistence of their family; on the contrary they are generally very poorly provided, and the greater part of the men

are employed in agriculture. Some of them, when there is nothing to do on the farm, attend their master as domestics; others are employed entirely as domestics, and living in their master's house receive food and raiment; finally, others are constantly employed on the field, and these get no allowance, when there is no work on the farm, but are allowed to cut fire-wood, or do any other kind of labour for a subsistence. When old, their allowance is in general exceedingly scanty, and commonly depends in some measure, and sometimes in a great part upon what their children can spare. If they have no children they are sometimes turned out to beg. The usual daily allowance is about 5 *seas* Calcutta weight, or about 6 *lbs.* of rough rice, or of the coarsest grain, the great quantity of the husks of the former making it of less value than the latter. The slave from this must find clothing, salt, oil, and other seasoning, fuel and cooking utensils. His master gives him a wretched hut, where he lives almost alone; for, although he is always married, his wife and children live in the master's house and there receive food and clothing. The women when young are usually alleged to gratify their master's desires; and when grown up, sweep the house, bring fuel and water, wash, beat and winnow grain, and in fact are women of all work. At night they go to their husbands' hut, unless when young and too attractive; in which case they are only allowed to make him occasional visits for the sake of decency. The boys, so soon as fit are employed to tend cattle, are early married, if possible to a girl belonging to the same master; but sometimes the master has no girl of an age fit for marriage, and cannot purchase, in which case he allows his boy to marry a girl belonging to another master, or a free girl, in either of which cases he gets no share of the children. If a man has a marriageable girl, and no slave to whom he can give her, he allows her to marry another person's slave, or even a free man; but in both cases retains all the children. In general a free man marrying a slave girl is not personally degraded to slavery as in *Puraniya*; in either place he becomes a *Chutya Golem* (mean servant), but cannot be sold; he works for his wife's master at the usual allowance that a slave receives. Slaves may be sold in whatever manner the master pleases; but they are not often brought to market. All the slaves are either of the *Dhanak* or *Rawal* caste. Free men of the *Dhanak* caste, if very poor, sell their children; but in this district this is not done by the *Rawals*. The slaves here are in general industrious, seldom run away, and are seldom beaten.' p. 59.

'There are no doubt many slaves, as the chief persons in the district are Muhammadans, and some of them have, I understand, sunk in this respect to a ruinous length. I saw two Abyssinian boys in the trade of one person of rank, and he told me he had commissioned them from Calcutta on account of the character for fidelity, which this nation holds throughout the east. In the division of Mungwur alone, I understand that the *Mekans* have 30 male, and 70 female domestic slaves (*Golems* and *Lamells*).

*Slaves of Puraniya.* A grown man costs from 15 to 20 *rs.*; a lad of 16 years of age, from 12 to 20 *rs.*; and a girl at 8 or 10 years old, from 5 to 15 *rs.*' p. 123.

'The slaves are very numerous. In *Gaya* and some other places, the slaves are occasionally sold, and formerly usually fetched a rupee, for each year of their age until they reach 20, when they are at their highest value.' vol. I. p. 123.

'*Kharwa* and *Dharwa* born free, occasionally give themselves up as slaves, when they fall into distress. Slavery seems to be pretty general wherever *Mikhammadan* law prevails. The number of common beggars that are collected to be in the whole of these districts amount to about 4000.' p. 123.

/ *Mahomed*. 'Slaves here are not so numerous as in Behar, but they are less indulged, for they are often sold, and where a master is so poor that he cannot feed them, he usually requires them to give him a share of their wages.' p. 472.

'In the division of Purneah bordering on Suran are 250 families of slaves, of whom 4-5ths are employed in agriculture.' p. 437.

'Number of common beggars estimated at 1145.' p. 436.

Thus it will be perceived that the value of a slave in British India is 20 rs. or 40 shillings! Why in the West Indies before emancipation £40 would have been a poor price. Even human flesh and blood has little comparative worth in the Eastern Empire, over which England professes to exercise a mild and paternal sway! Need we be astonished at the following facts, which are but faint specimens of what these volumes portray.

*Purneah*. 'The chief celebrity of Mityasi arises from its being inhabited by a crocodile, who is considered the same as a saint, and he is accompanied by a smaller, which is supposed to be the saint's wife. On the first of Vaisakh, about 5000 people of all sects assemble to make offerings to these monsters. One year a young man was attempting to drive away a buffalo, that had imprudently gone into the water, he was carried down and devoured, and the natives believe, that the man was a dreadful sinner, and that his death was a punishment in consequence thereof.' p. 59.

*Bhagulpoor*. 'The education of the Zemindars and other landholders, has been fully as much neglected as in Purneah. In the plan of education here, science or any study that can enlarge the views or improve the heart, has been most deplorably neglected, and the chief object seems to have been to lay in a stock of *chitane*, in which even the most stupid are profound adepts.' p. 104.

'In this district, witchcraft (*Jadu*) is supposed to be exceedingly common. The witches (*Dais*) here also are supposed to be women, some young and some old. p. 107.

'It is thought that when one of these witches sees a fine child, by means of imprecations addressed to some unknown gods, who are pleased with such worship, that she destroys its health, so that it pines away, and is deprived of reason, or dies. Unless the witch knows the real name of the child, her imprecations do no harm. On this account children are usually called by some nickname, and their proper one is concealed; and, as most parents think their children fine, almost every one is alarmed, when in play his children go out of sight. The children however are generally fortified by hanging on them something that is considered as a charm against spells. At Bhagulpoor it was stated to me, that about 25 children are supposed usually to perish in that town from the malevolence of these witches. Some poor women, it may be suspected, are not unwilling to be considered as witches; for, after they acquire this character, parents are alarmed whenever they approach; and, after having concealed their children, give the *Dai* some present to induce her to go away.' p. 108.

*Superstition*. 'To destroy a *Hannuman* (monkey) is considered almost as great a sin as to kill a cow; and moreover, it is imagined, that such an action is exceedingly unlucky, and that where a *Hannuman* has been killed, all the people will soon die. His bones also are exceedingly unfortunate, and no house built, where one is hid under ground can thrive. The dis-

covery of these bones, or the ascertaining that none such are concealed, where a house is to be built, is one of the employments of the *Jyotish* philosophers of India, so highly venerated for the purity of their sciences.' p. 141.

*Parvata*. 'The number of persons who deal in spells and incantations are very great, and amount to about 3500.' p. 143.

*Parvatal, Bhatnagar*. 'Few of the inhabitants know any thing of their family history, some of them not even the name of the grandfather. Many of them cannot read; and in the whole of Ratnagiri, the best part of the Parvatal, so Zemindar who resides, has any higher education, than to be able to read common accounts, although several of them are Brahmins.' p. 235.

*Ratnagar*. 'Here as in Dindigul, it is considered highly improper to bestow any literary education on women, and no man would marry a girl who was known to be capable of reading; for it is believed, that no man will live long who has a wife that knows too much.' p. 500.

*Ratnagiri*. The astrologers here are the most numerous and the highest in rank, for it is said they amount to about 300 houses. p. 507.

It is painful—it is heartrending to go on with the picture; the reader should examine the volumes if he have a heart to feel or a mind to think; infanticide, widow burning, human sacrifices, &c. might well close the fearful analysis.

The foregoing details, however, most fully demonstrate the truth of my proposition as to the beauty and fertility of the country, and the poverty of its inhabitants. These facts are corroborated by many other details throughout the work, all demonstrative of a mass of wretchedness, such as no other country on this face of the earth presents; and the continuance of which is a disgrace,—a deep and indelible disgrace to the British name. Since this official report was made to Government, have any effectual steps been taken in England or in India, to benefit the sufferers by our rapacity and selfishness? None! On the contrary, we have done every thing possible to impoverish still further the miserable beings subject to the cruel selfishness of English commerce. The pages before the reader, prove the number of people in the surveyed districts dependant for their chief support on their skill in weaving cotton, &c. Under the pretence of free trade, England has compelled the Hindoos to receive the products of the steam looms of Lancashire, Yorkshire, Glasgow, &c., at mere nominal duties; while the hand-wrought manufactures of Bengal and Behar, beautiful in fabric and durable in wear, have had heavy and almost prohibitory duties imposed on their importation into England; our Birmingham, Staffordshire and domestic wares have ruined the native artizans of the East, who endeavoured



to compete with the accumulation of wealth and steam-power in England; while by a suicidal folly, we have refused to receive the sugar, coffee, rum, tobacco, &c. the cultivation of which might have enabled the unfortunate Hindoos to cease being the periodical victims of famines and pestilence. In public works we have done nothing for India; every thing has been subservient to the imperious necessity of raising £20,000,000 yearly, to meet the expenses of an army of 200,000 men, and a large costly civil establishment. For half a century we have gone on draining from two to three and sometimes four million pounds sterling a year from India, which has been remitted to Great Britain, to meet the deficiencies of commercial speculations; to pay the interest of debts, to support the Home establishment, and to invest on England's soil the accumulated wealth of those whose life has been spent in Hindoostan.

I do not think it possible for human ingenuity to avert entirely the evil effects of a continued drain of £3 to £4,000,000 a year from a distant country like India, and which is never returned to it in any shape. The desolating effects of such a drain are stated in the Introduction to Vol. I. p. xii. and the accuracy of the facts there stated has not even been impugned. The question which naturally occurs on considering this painful subject is, what should be done to alleviate the suffering we have caused. A people who with all their industry, and possessed of considerable skill, are unable to earn more than 1s. to 1½d. or 2d. a day, and when in want of means (as is constantly the case) to till their land or carry on their looms, and smithies, are compelled by their necessities to borrow money at 20 to 30 per cent. per annum, must necessarily be beggared. As at the faro table, however successful the player may apparently be the doctrine of chances is against him, and whatever his capital, he has only to continue to play, to be certain of final ruin. Thus is it with the poor Hindoo farmer or artisan, he may out of three seasons, enjoy two propitious ones; the necessity for borrowing at 20 to 30 per cent. comes, the scanty savings (if indeed there be any among a people living from hand to mouth) of two past years are swept away and a debt contracted, the interest on which impoverishes him for the remainder of his existence. It does not require a profound knowledge of social intercourse to perceive that

under such a state of things not only can there be no prosperity, but that the utter destruction of a people thus situated is merely a question of time. And when to such a sure cause of misery we have added the commercial injustice which prohibits the Hindoo from having even the same advantage for his dear wrought, high taxed products in the markets of the United Kingdom, as the Englishman has for his cheap manufactures in India, can we be surprised at the misery which exists, and the utter desolation that must ensue.

Admitting that it is impossible under present circumstances to avoid the continued drain of £3,000,000 per annum as tribute from India to England surely it is our duty, a sacred and imperious duty, to mitigate the effects consequent on this unceasing exhaustion of the capital of the country. The government of India has retrenched, and retrenched to an extreme without producing the slightest relief to the people; we have admitted the sugars of one province (Bengal) to the English markets at a duty of 180 per cent.; but the rum, tobacco, &c. of India is virtually prohibited. We are becoming lavish of political institutions, (which cost no money) but as regards commercial rights, England treats India with a despotism which has no parallel in ancient or modern history. But injustice acts like the scorpion's sting on its possessor, and the temporary and trifling advantage which England gains by her cruel and ungenerous treatment of India, will, if persevered in, recoil with tenfold effect on the persecutor.

England has been used by Divine Providence, as an instrument for restoring tranquillity to Hindostan, and peace, the precursor of all blessings, now exists. The power and resources which a small island in the Atlantic possesses by means of the occupation of the vast empire of India is incalculable,—but "*the handwriting is on the wall!*"—and if ever a nation deserved punishment and annihilation it will be England, should she continue in her present career of injustice to India. Let the intelligent and really Christian portion of these islands bestir themselves on this momentous subject; their philanthropy has been long turned towards the negro population of the West, let it now be directed to the alleviation of the misery which deprebrates and degrades a hundred million of their fellow subjects in the East.

What a field for their operations is thus presented to them!

In addition to a hundred million of our fellow subjects under the governments of the Presidencies of Bengal, Madras, and Bombay; there are another hundred million of people directly and indirectly connected with our territories and administration. We have before us that land which was the cradle of the human race, a land flowing with oil and milk and honey, containing the loftiest mountains, the largest rivers, the richest plains; a people industrious, intelligent, and brave, who submit to our moral power, rather than to physical force, and who, notwithstanding the past, are disposed to confide in the reputed integrity, morality and boasted equity of christianised Britain. Let then but a tinge of the energetic benevolence which was directed towards a comparative handful of negroes in the West Indies, be now expended in improving the condition of those whom we have so long neglected in our Anglo-Indian Empire.

It is not interfering with the religion or prejudices of the Hindoos that is first required;—it is not education merely (though valuable in itself) that is to be sought for. However gross in theory the religion of the Hindoos, it could not be more unjust in *practice* than has been the conduct of professing Christians towards Hindostan; prove that *justice* is at the base of our religion, and the prejudices and superstitions of the Hindoos will gradually and effectually yield before the light of truth;—but it is folly—it is rashness—it is a mockery to attempt to force Christianity on the Hindoos, so long as all our actions bear the stamp of a selfish, narrow-minded and cruel policy, which no idolatrous or heathen nation could surpass.

The grand preliminary measures to be adopted for the welfare of Hindostan are—1st. Let the land revenue be fixed in permanency and redeemable at a moderate rate throughout India—so that the cultivators be not ground down from year to year with enormous and overwhelming exactions, which has the same effect on the people as would be the case with a swarm of bees, whose hive would be plundered every night of the honey prepared throughout the day. 2nd. Let common justice be done to the products of British India when sent to the ports of the United Kingdom. Whatever duties are levied in England on Indian produce, let equivalent duties be levied in India on English produce. This is the free trade

sought with France, &c. but denied to British India. 3rd. Let a sound and judicious banking system be introduced throughout all the principal districts; in a free country such establishments are best confided to the management of the people themselves; but British India is avowedly a despotism—an oligarchical, foreign despotism—and therefore the more bound to provide for the wants of its subjects. I would suggest that there be issued from the different public treasuries, government notes of various amounts from 50 to 500 sicca rupees, payable on demand in specie, and receivable again at the treasuries in payment of taxes or any government dues. This would be a safe circulating medium. A sound banking system would reduce the high rate of interest, raise credit to a proper level, enhance prices, and encourage industry by the employment of capital,—prevent hoarding and usury by offering a safe and legitimate use for wealth, and elevate the moral character of a people by showing them the beneficial effects of credit. Such have been the results of banking in every country, and no finer field was ever presented for its operation than India, as these pages demonstrate. 4th. Let municipalities suited to the people be established in the principal cities for cleansing, lighting, and improving them, and for the establishment of periodical fairs or markets. The facts detailed relative to Paine, &c. prove the want of such institutions in reference to physical comforts: but a great advantage would also be gained by initiating the people into habits of self-government, combining various classes of society for the promotion of their mutual welfare, and thus slowly but surely strutting the pernicious effects of caste.

Finally, I would hope that England may awake ere it be too late to a sense of the serious, solemn, awful responsibility, which the possession of British India involves; it is a trust reposed in her by Heaven, and dreadful will be the penalties if neglected or abused. It seems to be one of the results attendant on the sociality of man that national suffering and remote consequences, however terrible, have less effect on him than the misery of a single individual, or proximate results however trifling; but surely this is not the doctrine or precept of Christianity! The present generation, may perhaps not be afflicted for the injustice now committed towards India,

and the empire be preserved in its integrity for a century; but if we acknowledge that we owe many of the blessings of civilization to our ancestors, are we not bound by every sacred obligation to transmit them not only unimpaired but improved to our posterity. Such doctrines would be avowed and acted on in any intelligent heathen community—how much higher should be the actuating principles of a Christian nation? Lofty, proud, and glorious as is this empire on which earth's sun never sets—His who gave to it a puissance unrecorded in the annals of mankind, did so in accordance with His wisdom for some good use—but unless that good use be derived and made evident to the world—the pride, the strength and glory of England will serve only to measure the height of her fall, and to add another fact to the chronology of those kingdoms which forgot the sources whence they sprung and the purport for which they were created:—then may the inspired language of Isaiah when crying, “Hasten O Jehovah unto me, and harken ye people from afar,” be applied:—

“Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof, thy name should not have been cut off nor destroyed from before me.”—ISAIAH, xlviii.

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[It was the intention of the Editor to give a Glossary with the Survey, but the different spelling of the words in various districts, the changes which have been made in the European significations, and the explanations which in different parts Dr. Buchanan himself gives of various native meanings, all induced the omission.

To have furnished a Memoir of Dr. Buchanan, whose talents and services, this work so fully demonstrates, would have been a most pleasing task to the Editor, who wrote to Scotland (the birth and death place of this distinguished Company's servant) in the hope of procuring the desired information. The Editor's research has been in vain, but while such a monument exists as these three volumes of “*Eastern India*,” Dr. Buchanan's name will need no eulogy, while another is added to the list of those able men whose abilities, integrity and confidence have shed a lustre on the British character in the East.

The condensed sketch of the principal Hindu Deities and the outline of Hindu Chronology will enable the English reader to understand many of the remarks in these pages. It is to be hoped that a day is coming when Indian subjects will receive from the British public, that attention which they so fully merit, and which may induce the preparation of elaborate and copious works on that vast and most interesting portion of our Empire.—[Ed.]

ATTRIBUTES OF THE PRINCIPAL HINDOO DEITIES.\*

*Brahmā* / The supreme Being created the world and formed the goddess *Bhuvanī* (*Nature*) who had three sons, *Brahmā*, *Vishnu* and *Shiva*; to the first was assigned the duty of continuing the creation of the world; to the second its preservation; and to the third its destruction: in other words these three presided over the three great operations of nature—production, preservation and destruction.

*Brahmā* (*Saiva*) the grandfather of gods and men creating power dormant until again required to be exerted in the formation of a future world on the total annihilation of the present one which is expected in the *Kālī* *mantra* (or tenth incarnation on earth of *Vishnu*); represented in a golden colored figure with four heads and four arms; power being dormant seldom worshipped, his heaven ascends all others in magnificence, containing the united glories of all the heavens of the other deities. His earthly incarnations are (1) *Dakṣa*—(2) *Plautis* (*Vulcan*) architect of the universe, fabricator of arms to the gods, presides over the arts and manufactures, and represented as a white man with three eyes. Many temples dedicated to this god—one at Ellora have one hundred and thirty feet in depth cut of the solid rock, presenting the appearance of a magnificent vaulted chapel supported by vast ranges of acanthus-like columns, and adorned by sculptures of beautiful and perfect workmanship. (3) *Narayana* (*Mercury*) messenger of the gods, inventor of the lotus, and a wise legislator. (4) *Śrī*, who appears to have presided over population since he caused the wife of King *Sagara*, harassed barren, to produce sixty thousand sons: at our birth! The Brahmins, *Mama* and *Rishi*, are signs decreed and long intervals from *Brahmā*, whose wife (some say the daughter) *Sarasvatī* (*Minerva*) is the goddess of learning, music, poetry, history and the sciences; her festival is highly honoured, and offerings made to her in expiation of the sin of lying or having given false evidence.

We now come to the second of the Hindu Trinity.

*Vishnu*—the preserver of the universe—represented of a black or blue colour, with four arms and a club to punish the wicked. He is a household god extensively worshipped, and on his tenth (also are passed) avatar, when the sins of mankind are no longer bearable, he will appear as an armed warrior on a white horse adorned with jewels, having wings, holding in the one hand a sword of destruction, and in the other a ring emblematical of the perpetually revolving cycles of time. His heaven is described in the *Mahabharat* as entirely of gold, eighty thousand miles in circumference; all its edifices composed of jewels and precious stones,—the seat of the god is glorious as the meridian sun;—*Sri* or *Lakṣmī*, the goddess of fortune, and favourite wife of *Vishnu*, abiding with ten thousand beams of lightning, sits on his right hand; there is constant singing of hymns and chanting his praises; his various avatars or earthly incarnations were for the purpose of saving the world, restoring the lost *Vedas* or sacred writings, to destroy the giants, punish the wicked, &c. His first avatar was in the form of a fish, to save a pious King *Satavahana* (by some supposed to mean Noah) and his family, when the earth was about to be overwhelmed by a deluge on account of the wickedness of the people. *Vishnu* at first appeared before the devoted monarch as a little fish to try his piety and benevolence, then gradually expanding himself he became one of immense magnitude; and thus announced the flood which on account of the depravity of the world was about to overwhelm the earth with

\* The reader desirous of a more detailed account will find it in Coleman's elaborate Hindu theology. Published by Allen and Co.

destruction—"In seven days from the present time the three worlds will be plunged in an ocean of death; but in the midst of the destroying waves a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds, and accompanied by seven saints, elected by palm of all bruta animals, thou shalt enter the spacious ark, and enclose in it secure from the flood on an immense ocean, without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea serpent to my horn, for I will be near thee, drawing the vessel with thee and thy attendants. I will remain on the ocean until a day of Brahma (a year) shall be completely ended."

As it was announced, says Sir Coleman, the deluge took place; and Satyawata entered the ark and did as he was directed, in fastening it to the horn of the fish; which again appeared, blazing like gold, and extending a million of leagues. When the deluge was abated, and mankind destroyed (except Satyawata and his companions), Vishnu slew the demon Havygriva, and recovered the lost Yoda; or, in other words, when the wicked were destroyed by the deluge, sin no longer prevailed, and virtue was restored to the world.

From one to eight the Avatars of Vishnu are of various descriptions (that of the second or twelfth producing the water of life, affords an extraordinary coincidence with the singular story of the Iroquois Indians) for the punishment of evil and the reward of good; the eighth avatar was that of the celebrated God Krishna, whose attributes are similar to those of the Greek deity Apollo, and like the latter, extensively and enthusiastically worshipped, especially by the ladies; he is represented as extremely beautiful, of an aurea colour with a crown of glory on his head, and Cypris-like rubbing the pomegranates and the tress, as well as all animated nature with the exquisite music of a flute. He had sixteen thousand mistresses, and was nearly as great a conqueror in the battle field as in the camp of love, but he subsequently became penitent, was satisfied with eight wives (astronomically considered to represent the planets moving round the sun, which Krishna is sometimes thought to represent) his festivals are well kept, and much rejoicement and pleasures of various kinds are then indulged in. His son by Rukmini (Venus), the most beautiful and favoured wife, was Kamadeva, or Cupido (Cupid) with bow strong bow and flower tipped shaft, riding on a (Lory) parrot with emerald wings, sometimes accompanied by his consort *Affliction*, full of mischief and always wandering about; as Sir W. Jones has beautifully apostrophised Kamadeva—

*"Where'er thy suit—what's in thy name,  
Sons, earth and air thy reign proclaim;  
Frenzy smiles and reason plumes thee,  
Are thy richest, sweetest treasures;  
All animals to thee their tribute bring  
And hail thee universal King!"*

The other Avatars of Hanuman (the monkey) Writelo, (the pignote crane) &c. it would be unnecessary to particularize, we may therefore proceed to examine the third branch of the Hindoo Trinity.

*Shiva, the Destroyer*, is one of the most divided of the Trind; his emblems are conjectured by Mr. Patterson to be pregnant with allegorical allusions; he has three eyes to denote the three divisions of time—past, present, and future—"the crescent in his forehead refers to the measure of time by the phases of the moon, or the serpent draped in by years; and the markings of skulls, the lapses and revolutions of ages, and the extinction and succession of the generations of mankind. He holds the

trident in one hand, to show that the three great attributes of creating, preserving, and destroying, are in him united, and that he is the lowery, or supreme Lord, above Brahma and Vishnu; and that the emblem called *damru*, shaped like an hour-glass, with which he is sometimes seen, was actually intended to be such, to portray the progress of time by the current of the sand in the glass. On the celebrated colossal sculpture of the *Trimurti*, or three-formed god (Brahma, Vishnu, and Shiva), in the caves of Elephanta, he has marked on his cap a human skull and a newborn infant, to show his two-fold power of destruction and reproduction; and on another figure in the same cave, he is represented in the attributes of his vindictive character, with eight arms, two of which are partly broken off. In one of the remaining six he brandishes a sword, and in another holds a human figure; in the third he has a bowl of blood, and in the fourth a sacrificial bull, which he appears to be ringing over it. With the other two he is in the act of drawing a veil, which obscures the sun, and involves all nature in universal destruction.\*

His consort *Kali* is represented like her husband, with a necklace of skulls and a sword of destruction, but painted of a dark colour (Shiva is white) to indicate the eternal night that will follow the dissolution of Time. On the grand consummation of things, when time itself shall be destroyed, *Shor* is represented as deprived of his attributes of skulls, swords, crescent and trident to demonstrate his dominion and power no longer exists. The bull is his favourite animal, hence its reverence among the Hindoos. The worshippers of Shiva, who are beyond all comparison the most numerous (in Bengal) perform the most revolting, barbarous and obscene rites: some lie on beds of iron spikes, others thrust rods of steel through the tongue and other parts of the body, many have a hook passed through the muscles of the loins, by which they hang and swing from a scaffolding thirty feet high; the bodies are covered with nails or packing needles, the leg is kept bent or the arm extended until it becomes immovable; the fists are clenched until the nails grow out of the back of the hand, and the most painful tortures self-inflicted by a host of filthy, naked *Bongams*, who in private make amends for the pain and filth they undergo in public by a revolting system of debauchery. *Shor* has several incarnations, one termed *Bhalearn*, or *Syru* (or by some said to be his son by the cruel goddess *Kali*) is a terrific deity, only to be satisfied by blood. *Kali* (black goddess) so horribly worshipped by the Hindoos with human sacrifices, whoever they could evade the watchfulness of the British government, is adored under various forms and names of *Ekamul*, goddess of Nature and fruitfulness—as the potent *Moh* Parvati, and as the tremendous *Yellow Durga*, who delights in sacrifices of the blood of sheep and goats, and during whose festival every species of licentiousness prevails; the latter is represented as having 1000 arms, and that by means of 100,000,000 chariots, 120,000,000 elephants, 10,000,000 swift footed horses, and a proportionate number of infantry, she conquered 30,000 giants, who were such monsters in size, that they covered the earth.

The foregoing brief analysis of the Hindoo triad and their consorts will suffice, for the reader would doubtless not desire a further description of the 300,000,000 deities who branch off from the preceding Brahma, Vishnu and Shiva; sufficient has been said to demonstrate the basis of the Hindoo mythology, the sects embraced under whose faith are extremely numerous, all tending to prove that when man attempts to materialize spirit, there is no end to the absurdities and inconsistencies into which he may be led.

\* Colman's Hindoo Mythology.



*Chronology of the Hindus.*—Connected with their religion, and indeed in a great measure embraced with its mythology, is the Hindoo system of chronology, which comprises a *calpa*, or grand period of 4,320,000,000 years, divided into four lesser *yugs* (periods or ages) thus:

1st. Satya-yug—years 1,728,000.	3rd. Dwapar-yug—years 864,000
2nd. Treta-yug 1,296,000.	4th. Kali-yug 432,000

making one *Mahae* age or *Maha* (great) *yug*, of which there are to be 71 *Maha* *yugs* equivalent to 306,720,000 of our years; but this is not all, for there is to be added a *manvā* (when day and night border on each other) = a *satya-yug* 1,728,000 years; one *manwantara* = 368,448,000 yrs; fourteen of which = 4,318,272,000; and adding a *manvā* (1,728,000 years) to begin the *calpa*, or grand period, forming a duration for the world extending over 4,320,000,000 of our present years; those who fear the coming comet of 1836 will be glad to learn that only one half of this period has passed, the date being now *some manvā* 2,160,000,000! Mr. S. Davis, in his Essay on the subject in the Asiatic Researches, demonstrates that these are not fanciful fictions, but founded on actual astronomical calculations, based on an hypothesis. The Hindoo date from the commencement of the present *satya-yug*, which began, according to our era, in the 306th year. The corresponding dates are therefore—Hindoo 4323; A.M. 2639; A.D. 1832.

The Hindoos have various other eras which are too numerous and unimportant to be dwelt on.

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## STATISTICAL VIEW OF THE DISTRICTS OF PURANITA, AND BONGGOPOOL.

(Prepared from the Survey.)

Number.	Name of Thana.	Area in square miles.	Population.			No. of Houses.	Exports from Thana.		Value of Exported Produce in Rs. Rupees.	Imports.		
			Males.	Females.	Total.		City Land, square miles.	Free Land, square miles.		Exports, Rs. Rupees.	Imports, Rs. Rupees.	Total in Rs. Rupees.
Puranita.	1. Barwell	424	22000	27000	49000	8000	..	910	190000	60000	30000	90000
	2. Doochbata	400	22000	18000	40000	10000	..	27	130000	10000	50000	60000
	3. Goochbata	433	22000	18000	40000	10000	..	30	130000	10000	50000	60000
	4. Dhamdaha	544	22000	18000	40000	10000	..	35	150000	10000	50000	60000
	5. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	6. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	7. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	8. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	9. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	10. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	11. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	12. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	13. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	14. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	15. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	16. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
Total		4000	180000	220000	400000	100000	..	1000	1500000	100000	500000	600000
Bonggo Pool.	1. Barwell	424	22000	27000	49000	8000	..	910	190000	60000	30000	90000
	2. Doochbata	400	22000	18000	40000	10000	..	27	130000	10000	50000	60000
	3. Goochbata	433	22000	18000	40000	10000	..	30	130000	10000	50000	60000
	4. Dhamdaha	544	22000	18000	40000	10000	..	35	150000	10000	50000	60000
	5. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	6. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	7. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	8. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	9. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	10. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
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	12. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	13. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	14. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	15. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
	16. Dima	560	22000	18000	40000	10000	..	130	150000	10000	50000	60000
Total		4000	180000	220000	400000	100000	..	1000	1500000	100000	500000	600000



For Miscellaneous Marine Editions of the Official Survey of Fisheries

